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CATECHETICAL  
HINTS & HELPS

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E. J. BOYCE





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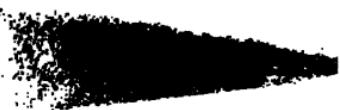




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# Catechetical Hints and Helps.

## A MANUAL FOR PARENTS AND TEACHERS ON GIVING INSTRUCTION IN THE Catechism of the Church of England.

"He that knows more can but descant upon this;  
He that knows less knows too little."



BY  
EDWARD JACOB BOYCE, M.A.  
RECTOR OF HOUGHTON, HANTS.

*THIRD EDITION, REVISED AND ENLARGED.*

London:  
GEORGE BELL & SONS, YORK STREET,  
COVENT GARDEN.

1875.

**CAMBRIDGE : PRINTED BY J. PALMER.**

## PREFACE TO THIRD EDITION.

I AM thankful that this little work has been increasingly appreciated.

Very considerable additions have been made to this edition. The whole has been carefully reviewed and corrected, in order that the work may be stereotyped.

I owe, and I hereby return, my best thanks for valuable notes by several anonymous critics, and for the equally important criticisms of W. H. Empson, Vicar of Wellow; F. G. Blomfield, Prebendary of St. Paul's; Charles Balston, Rector of Stoke Charity; and T. Lewis O. Davies, Vicar of S. Mary extra Southampton.

HOUGHTON RECTORY,  
*Advent*, 1875.

*Non nobis, Domine, sed Tibi sit gloria.*

[*For Erratum and Addenda see Page 172.*]

## PREFACE TO SECOND EDITION.

WITHIN little more than a year the first edition of this little book, consisting of one thousand copies, has been exhausted. I am grateful for this; and have endeavoured to shew my appreciation of the hearty welcome which the work has met with from those for whom it was written, and of the numerous and friendly criticisms it has received from the public press, by doing my best to revise, improve and enlarge the present Edition. I have had ample testimony that the plan of the present Manual is a good one; and although pains have been taken to render the execution of it in this edition more perfect than in the first, I am fully aware that there still remains room for improvement. But *this* I know, that the author of any work on the Catechism stands in need of the honest, unsparing criticisms and friendly co-operation of those who use his or kindred books and are accustomed to Catechize, in order that its merits may be increased and its defects and faults remedied or lessened, if not entirely removed.

May I then ask two favours of those into whose hands any copy of this Manual may fall? They are these: first, that they would carefully read the "Hints" *before* they examine and prove the "Helps;" and next that, if they test the worth and accuracy of both Hints and Helps by practical use, they would freely communicate to me such results of their impartial criticisms as may be of service in rendering a future Edition still less imperfect than the present.

HOUGHTON RECTORY,  
*August, 1870.*

## PREFACE TO FIRST EDITION.

THIS little book owes its origin to the following circumstances. Having been asked to give a Lecture to the Students of the Winchester Diocesan Training School for Masters, I chose for my subject "The best method of Teaching the Church Catechism to Young Children." I so far succeeded in interesting my audience, that a wish was strongly expressed that the substance of my Lecture might be put into print. The same result followed the repetition of the Lecture at the Salisbury Diocesan Training School for Mistresses, and upon a recapitulation of its salient points before a large gathering of Teachers in the Archdeaconry of Wells.

\* \* \* \*

The list of Works at the end of this Preface contains only those with which I am acquainted. Those marked with an asterisk are suitable for preparing instruction for the scholars in our Grammar and Public Schools, whilst those marked with a cross seem more adapted for the Teachers in our National Schools; though it will be found that such works as those by Dean Ramsay, Drs. Monsell and Bartle, Revs. G. F. Maclear, G. Arden, Arthur Ramsay, Beaven, M. F. Sadler, and Parker's series, are most valuable for *every* class of Teacher.

It is due to myself to say that I do not pretend to do more in some of the following pages than furnish brief explanations of words and phrases (sufficient, though they may be considered as specimens only, for the understanding of these as they occur in the Catechism) which

an intelligent teacher will easily amplify.\* It will be seen that numerous references are made to the Bible and Prayer-Book ; the object being this—that while the exact meaning of the words of the Catechism are being impressed upon a child's mind, he may at the same time be taught to see and remember those words, and their meaning in the Bible and the Book of Common Prayer. The use of these references will, of course, entirely depend upon their being thoroughly known by the Teacher beforehand, and carefully looked out by the children. I have purposely omitted quoting, in full, the words of many of the Scripture texts, because I do not wish that these references, any more than my book itself, should prove a substitute for, instead of a help to, personal diligence and exertion. \* \* \* My own experience teaches me that when *any* Text-book is made a substitute for, instead of a help to, careful, painstaking preparation of a lesson, and more especially of a Scriptural or Catechetical lesson, the Teacher's power of *education* by his lessons will very soon diminish and vanish away, although his books may enable him to retain the power of *instruction*.

\*       \*       \*       \*

HOUGHTON RECTORY,  
*Eastertide, 1869.*

\* Similar meanings expressed in various ways are sometimes inserted in order to show how varied may be the phraseology used by a Teacher. Some words are, *for brevity's sake*, used in the explanations of phrases which themselves will require explanation by the Teacher ; though, to his own mind, they convey even fuller and more exact sense while left *as they are*.

## WORKS ON THE CATECHISM.

Archbishop SECKER.—S.P.C.K.

\*Bishop NICHOLSON. *A Plain but Full Exposition collected out of the best Catechists.*—J. H. Parker. (8vo.)

\*Bishop BEVERIDGE. *Church Catechism Explained.*

\*Bishop RUSSEL-NIXON. *Lectures, Historical, Doctrinal, and Practical.*—Rivingtons. (thick 8vo.)

\*Bishop CHARLES WORDSWORTH. *Catechesis, &c.*—Ditto.

\*Dean RAMSAY. *Manual of Catechetical Instruction.*—Ditto.

\*Dean GOULBURN. *Manual of Confirmation.*—Ditto.

†Dean CHAMPNEYS. *Church Catechism made Plain.*—Wertheim.

†Archdn. BATHER'S *Hints on the Art of Catechising.*—S.P.C.K.

†Archdeacon SINCLAIR. *Questions illustrating the Catechism.* 573, S.P.C.K. Also Nos. 70, 71, 74, 161, 206, 527.

\*Dr. BARRY. *Notes on the Catechism.*—George Bell and Sons.

\*Dr. MONSELL. *Winton Church Catechist.*—Ditto.

\*Dr. BAETLE. *Analysis and Exposition.*—Longmans.

†Canon NORRIS. *Eight Lessons on.*—Ditto.

†Rev. H. B. BOUSFIELD. *Notes on Church Catechism.*—S.P.C.K.

†Rev. W. DALTON. *Christian Instruction founded on the Catechism.*—Hamilton, Adams, and Co.

†Rev. G. ARDEN. *Manual of Catechetical Instruction.*—Masters.

†Rev. A. RAMSAY. *Catechiser's Manual.*—Macmillan:

†Rev. G. F. MACLEAR, B.D. *Class-book of.*—Ditto.

\*Rev. M. F. SADLER. *Church Teacher's Manual of Christian Instruction.*—George Bell and Sons.

\**The Catechist's Manual*, Preface by Bp. Wilberforce.—Jas. Parker and Co.

*Bible English, &c.* Rev. T. LEWIS O. DAVIES.—G. Bell and Sons.

†*Series of Catechetical Lessons*, Nos. i. to vi.—J. H. Parker.

†Rev. ROWLAND SMITH. *Church Catechism illustrated by Parallel Passages from Prayer-Book.*—Rivingtons.

\**Conversations on the Catechism.* By the Author of "The Heir of Redclyffe."—Mozley and Smith.

†*Questions in the Papers for Sunday Teaching.* Edited by ditto.

\**A Help to Catechising.* By JAMES BEAVEN, M.A.

## CONTENTS.

- 1.—Hints, under Fourteen heads, as to the best method of teaching the Church Catechism.
- 2.—A Glossary of Two hundred and thirty words to be found in the Catechism, with references to a similar use of them in the Bible and the Book of Common Prayer.
- 3.—An explanation of Sixty-nine words, &c., connected but requiring to be distinguished.
- 4.—Simple Explanations and Paraphrases of One Hundred and Fifty-seven Phrases and Sentences occurring in the Catechism.
- 5.—Thirty-seven Elliptical Sentences occurring in the questions and answers of the Catechism, with the words understood supplied.
- 6.—The Creed, the Ten Commandments, and the Lord's Prayer in parallel columns, with the Church's explanation, as given in the Catechism, of their several portions.
- 7.—Apostles' and Nicene Creed in parallel columns.
- 8.—A specimen of Two Hundred and Twenty-five Questions and Appendix with Answers.
- 9.—Appendices on the words Church, Covet, Covetous, Covetousness, Sacrament, and Spiritual Pastors; and on the Lord's Prayer, Decalogue, the Name of God, and the Titles of Christ.

## CATECHETICAL HINTS AND HELPS.

### METHOD OF TEACHING.

1. Do not underrate the difficulties which must always be connected with formularies compiled and composed in an age long distant from and far different from your own; but do not try to do too much at a time, and to overcome these difficulties all at once.

2. Remember that, inasmuch as the Catechism is a summary of the principles of "the doctrine of Christ," (H. vi. 1)—of "the first principles of the oracles of God," (H. v. 12)—of Christian privileges, obligations, faith, practice, and means of grace; therefore, like all summaries, the conciseness, brevity, fulness and depth of meaning both of its words and phrases, and the elliptical nature of many of its sentences, necessitate the utmost accuracy and care in teaching both the bare text itself and the meaning of it. It contains the essence of theology, and needs what may be called the dilution of simple paraphrase. "He that knows more can but descant upon this; he that knows less knows too little." Besides, such portions of the Catechism as the Creed and Lord's Prayer are really particular summaries within this general summary; and to teach from a summary requires a far more extensive knowledge of the details of a subject than appears upon the surface, or at first sight.

3. Do not listen to those who urge the difficulty of the Catechism as a plea for omitting to teach it to the youngest children. There cannot be a greater mistake than to suppose that *truth* should not be taught until it is understood and its preciousness realized. God gives a child memory *long before* He gives it understanding or the power of reasoning. The teacher's duty is to store the memory with all the truths it is capable of retaining, as future sustenance for the opening intelligence. Facts must be taught long prior to the power of understanding their value or significance.

“Oh, say not, dream not, heavenly notes  
To childish ears are vain,  
That the young mind at random floats,  
And cannot reach the strain.  
  
And if some tones be false or low,  
What are all prayers beneath  
But cries of babes, that cannot know  
Half the deep thought they breathe?”

KEBLE.

4. Though much, as regards the most, must be learnt simply by rote, up to an age varying in different children : yet a Christian “teacher of babes” (R. ii. 20) will exercise the reason, and both explain and illustrate each truth according as each child is able to bear it.

5. The first thing to aim at is that each child shall learn to say the Catechism word for word—with correct pronunciation and punctuation, *irrespective of the meaning of its words and phrases*. If the Catechism be thus taught, so that nothing has to be unlearnt in this respect, the teacher has laid such a foundation as will support all future superstructure. Without *this* accuracy, there cannot be any guarantee for accuracy of understanding.

*Observe what errors and mistakes there would be by*

putting “sanctified” for “sanctifieth”—inserting “*in*” before “the Catholic church”—saying “*from*” instead of “*in* all dangers”—in omitting the comma between “love” and “honour” in duty to neighbour, and putting it before instead of after “given unto us” in the definition of a sacrament.

As regards *pronunciation*, if children were taught to utter individual words with distinctness—to sound the final consonants and syllables, and to avoid the very common practice of adding the final consonant of one word to the initial vowel of the next—we should not have such mistakes as “we chart in heaven,” “spirituous pastors,” “world withou tend,” “we have heard with our rears,” &c.\*

6. The next thing is that each child should be taught the meaning of the words of the Catechism singly and independently on their connexion with each other in a phrase or sentence. Nothing more powerfully tends to increase intelligence than the addition of words thoroughly known to the vocabulary of our scholars. None, except by experience, can realize the small number of words in use amongst and understood by the poor. It is very true that the poor often understand the meaning of a

\* The Catechism is usually divided into five parts, viz., 1. the Baptismal Covenant; 2. the Creed and its summary; 3. the Commandments and their teaching; 4. the Lord's Prayer and its explanation; 5. the Doctrine of the Sacraments.

In an ordinary school divided into 3 sections the different parts of the Catechism may be taught as follows :

1. Lowest section, the Creed, Lord's Prayer, Commandments. See Address to Sponsors, B.S.
2. Middle section, the whole Catechism to the end of the explanation of the Lord's Prayer.
3. Upper section, the whole Catechism.

sentence when they could not explain the single words of which it is made up: but no teacher ought, because of this haphazard success in catching at a meaning, to be satisfied until his scholars can do far more than guess at the meaning of a sentence composed of individual words which they do not understand; for, as a general rule, “children do not lay hold of broad statements and generalities until they have first laid hold of the particulars on which generalities rest.” Words with a twofold meaning (amen, hell, charity, grace, temptation, sacrament, goodness, keep, of, &c.): or with an ecclesiastical and religious, as well as secular, meaning (salvation, elect, sacrifice, worship, &c.): or partially obsolete in common conversation (quick, rehearse, betters, pomps, succour, &c.)—such words demand particular attention and varied illustration by the teacher.

It will be found that there are above 220 words in the Catechism upon which the teacher has to exercise his own skill and his scholar’s memory and intelligence. Let these be thoroughly understood, and the knowledge of them tested by their use in verses of the Bible or in sentences of a secular reading-book, and then it would be found that when children and adults are called upon “to hear sermons” they would do so much more to their profit than I fear is often the case.

As an illustration of the importance of knowing the accurate meaning of a word: if you do not teach a child the literal meaning of the names given to the “prince of this world,” how can you explain why our Saviour said to Peter “Get thee behind me, Satan,” and not “Get” &c. *devil*—or how, except by means of his names, can you show what are the peculiar works of the evil *one*?

A teacher must not object to explain words by means of others not found in dictionaries but amongst the vocabularies of the poor :—see **Lowly**.

And here I would remind you of the importance of teaching children the meaning of words in the Bible and Prayer-Book now obsolete or out of use: or of such words as have altered their meaning, *e.g.* prevent, learn, hereafter, by-and-bye, conversation, endeavour, secure, peculiar; and so also with regard to words in our popular hymn-books. By this means the vocabulary of our poor would be largely and intelligently increased, and in this degree their general intelligence increased also. In order to test a child's knowledge of the meaning of words given in the Glossary, it will be found absolutely necessary to require him to substitute the *meaning* of the word in a given sentence *for the word itself*; *e.g.* take the word "keep," which has two different meanings requiring us to remember that in one sentence its substitute must be *observe* and in another *preserve*: "observe God's holy will and commandment," "preserve us from all sin;" again, *goodness*: "the Giver of all *good things*," "I trust He will do of His mercy and *kindness*;" again, *grace*: "children of *favour*," "I pray unto God to give me His *help*."

7. When the meanings of words taken singly have been taught, then may follow the *distinction between words coupled together*, to which teachers are too often prone to give one and the same meaning; almost as if they thought all but the first word tautological or redundant. There are in the Catechism thirty-two combinations of words of this sort (such as "promise and vow," "will and commandments," "covet and desire," "blessed and hallowed," &c.) which need the teacher's

explanation and will repay both scholars' and teachers' patient investigation.

8. The next step, it seems to me, should be to teach *the meaning of phrases and sentences*. It is quite possible to know the meaning of individual words and even to distinguish between words which differ, and yet not to understand a phrase or a sentence in which those very words occur. A child might know both the literal and metaphorical meaning of the word *member*, and also the interpretation of and synonym for the word *Christ*, and yet not comprehend the phrase "member of Christ." There are in the Catechism one hundred and fifty-seven of these phrases and sentences (such as "state of salvation," "generally necessary," "born in sin," &c.) of the accurate and simple meaning of which I fear very many teachers have but a most hazy perception; and yet, whether in the Catechism, in the Bible or in a common secular reading lesson, there is no greater proof of intelligence in a child than the ability to explain a phrase by means of words of its own choosing.

9. The elliptical nature of many sentences in the Catechism, both in the questions and answers, makes it difficult for a child to understand it. There are thirty-seven instances in which the full clear sense will not be apparent to a young scholar, unless words, really understood, are supplied by the teacher in order to complete the full expression; such instances as "that I may continue in the same" (state of salvation), "they promise them both" (repentance and faith), "shew mercy unto thousands" (of generations), illustrate this point.

10. A teacher should not rest satisfied until a child can accurately define—

(a) *that portion of the Creed which confesses what*

each person of the Holy Trinity has done and is doing for us :

- (b) what portion of the duty towards God and our neighbour explains each commandment :
- (c) what clauses in the "Desire" explain each several clause in the Lord's Prayer.

As the Creed, the Lord's Prayer, and the Decalogue are those parts of the Catechism which God-parents are charged "chiefly to provide" that their God-children shall learn as soon as they are able; so is it of the utmost importance that the CHURCH's *explanation* of these formularies of Faith, Prayer, and Practice should be carefully taught, and children made to understand the several portions of each explanation which throw light upon the several parts of the formularies themselves; *e.g.* that what God the Son hath done to redeem us is confessed in those words "I believe in Jesus Christ," &c., down to "and sitteth on the right hand of God Almighty"—that the petition "Thy kingdom come" is a prayer that we may *serve* our heavenly Father as we ought to do—that the ninth Commandment is explained by "to keep my tongue from evil-speaking, lying, and slandering." And this mode of testing children's knowledge should be used in the reverse order as well, namely, by quoting (not consecutively) the several portions of the "Duty towards God" and "Duty towards our neighbour" and the "Desire," and requiring the children to state the distinct parts of the Creed, Lord's Prayer and Decalogue, which they explain; *e.g.* by which petition in the Lord's Prayer do we ask our heavenly Father "that we may *worship* Him as we ought to do?" by which commandment are we forbidden "to keep our tongues from evil-speaking" &c.?

Here also note, that unless a child is able to say the Commandments, not only consecutively but in any other order chosen by the teacher, it will very often be found that when the *ordinal* number of the Commandment is mentioned (*e.g.* in a sermon) a child will substitute in his mind one commandment for another.

11. The most important use that can be made of questions is the making a child *think* by addressing his reason rather than his memory—therefore accustom children to the practice of being asked general questions similar to those in the Catechism, but in common every-day language; and exercise them in giving answers in their own words. Many a child who would correctly answer by rote that essentially difficult-worded question, “What are the benefits whereof we are partakers thereby?” would fail to see that you were asking for the same answer if you said, “What is the good of going to the Lord’s Table?” or that if you said, “What do you pray for in the Lord’s Prayer?” you wished him to say, “I desire my Lord God,” &c. or that if you asked, “How ought you to behave towards every one with whom you have anything to do?” you wished him to repeat the Duty towards his neighbour. These and those in the fifth division of this work are but a few illustrations of the innumerable questions which an earnest-minded teacher of good common sense will invent for the thorough exercise of his pupils, in order that they may not only understand the surface-truths but learn the *practical bearing of Church doctrine upon daily life*, and may sound in some degree the depth of that well of truth, the Church Catechism.

12. A teacher who aims at success in teaching the *Catechism* will never isolate it from the Bible and the

whole book of Common Prayer, &c., of which it forms such an essential part.\* He should be thoroughly familiar with the three offices for the ministration of Holy Baptism, public, private, and adult; their Rubrics as well as Text; inasmuch as the Catechism, placed as it is in the Prayer Book between these offices and the order of Confirmation, might be defined to be “an instruction to be learned of everyone who *has been baptized*” quite as correctly as “an instruction to be learned of everyone *before he be brought to the Bishop to be confirmed*;” and, that a child should know, remember and be familiar with, what the curate (he that hath the cure or care of souls) or the minister of the parish “did then” at his baptism for him “in Christ’s stead,” is almost as important as that he should be able to answer with understanding the third question in the Catechism. In fact, the greater the knowledge of the devotional portions of the whole book of Common Prayer, the more readily will Church of England schoolmasters and mistresses explain the truths of the Catechism and expand their teaching of it so as to make their scholars, insensibly it may be, realize that the truth they are being taught as children is one and the same with those truths which form the Christian’s faith, and animate the Christian’s worship all the days of his life, even to its end.

13. Though mentioned last it is scarcely necessary to say that every teacher worthy the name of Christian will hold it to be of the first importance to shew from first to last that the doctrines of the Catechism agree with and can be proved by Holy Scripture. “What saith the

\* In the Glossary will be found many references to various parts of the Prayer Book, in which catechetical words occur and bear the same meaning as in the Catechism; these references should be multiplied by the Teacher to the utmost extent.

Scripture?" will be his continual question: he remembers the prophet's words, "to the law and to the testimony, if they speak not according to this word it is because there is no light in them." (Isa. viii. 20.) For this object, which is to be kept in view throughout, his knowledge of the Bible must even exceed that of the Prayer Book; and he must remember that while he may think it well (if he agree with the foregoing hints) to give *progressive* lessons on the Catechism, yet at no step in the progress of his scholars should he omit to plant their feet upon the sure foundation of Holy Writ. It is not found profitable to strain the young mind with the effort to learn pages of texts out of such tracts as Nos. 206 and 507 on the S. P. C. K. list, but rather that the teacher, making full use of such valuable tracts himself, should, lesson by lesson, make such reference to the Word of God, that his children would constantly hear the voice of God in harmony with the voice of the Church of their baptism.

14. The foregoing are simply hints on *a* method which if tried will be found a good one. It is but a commonplace to say that nothing can make up for lack of piety and intelligence in a teacher; for both these are essential to the infusion of the spirit of the Catechism, as well as to the imparting the bare meaning of its phraseology.

I am sure of this; that depreciation and neglect of the Catechism is very often connected with notorious neglect in teaching it as parish priests (however much cleverness may be shewn in inspecting and detecting the faults of the teaching of others), and with ignorance of what it really teaches, and with inertness and idleness in overcoming the *difficulties* of education.

*N.B.* It is hardly necessary to remind teachers of

the Church Catechism how very important it is that they should ever keep in mind that fundamental doctrine “the fall of man” and its necessary consequences (see Arts. ix. x. of the Church), which are assumed and implied rather than directly taught in—the necessity for Baptism and in such expressions as “*made* a member of Christ,” &c.; “we are by nature born in sin the children of wrath;” “called to a state of salvation;” “thou art not able to do these things of thyself;” “the sacrifice of the death of Christ and the benefits we receive thereby.”

## MEANING OF ABBREVIATIONS.

=	means equivalent to.
e. g.	= exempli gratiâ, for the sake of example.
i. e.	= id est, that is.
viz.	= videlicet, namely.
N.B.	= nota bene, mark thou well.
Marg.	= marginal reading in Bible.
C. 2S. a. T	= Collect for Second Sunday after Trinity.
N.C.	= Nicene Creed.
A.C.	= Apostles' Creed.
Ath. C.	= Creed of S. Athanasius.
C.S.	= Communion Service.
B. S.	= Baptismal ditto.
Conf. S.	= Confirmation ditto.
M. S.	= Marriage ditto.
V. S.	= Visitation of Sick.
Bl. S.	= Burial Service.
Art.	= Article, viz. one of the Thirty-nine Articles.
Post.C.	= Post Communion.
Conf.	= confer or compare.
Abs.	= absolution.
Occ. C.	= Occasional Collect.
App.	= Appendix.
Pr.	= prayer.
Rub.	= Rubric.
Confess.	= Confession.
G. F.	= Good Friday.
Ch. Mil.	= Church Militant.
v. n.	= verb neuter.
v. a.	= verb active.
n	= noun.
Par. L.	= Paradise Lost.
A. i. Sc. 2.	= Act. i. Scene 2.
Cert. P. B.	= Certificate Private Baptism.
§	= Section.
c.	= chapter.
P. Bk.	= Book of Common Prayer.
Canons	= Canons of Ch. of Eng. A.D. 1603

## ALPHABETICAL GLOSSARY.

[N.B. The full force of the meanings here given will be more evident if reference is made to the paraphrases of the phrases and sentences in which the words of this glossary may be found.]

**Adultery** = adultery. Short catechism A.D. 1553. (literally) the breaking away from our vows; = the sin of *adults*, i.e. of grown up men and women; = the sin of Potiphar's wife, Gen. xxxix. 7, &c.; of David, 2 S. xi. 4; of Herodias, S. M. xiv. 4; in a spiritual sense sin against allegiance to God, hence idolatry. Jer. xxxi. 32; Ezek. xvi. 28, 29; Mal. ii. 14; S. M. xxv. 6; 2 C. xi. 2; 2 S. P. ii. 14.

N.B. To commit adultery = to break wedlock. Eccl. xxiii. 18.

**Almighty** = able or mighty to do all things. Omnipotent. Rev. xix. 6. Of infinite power and ability to do, and right and authority over all things. See Isa. xl. 12—26, xlivi. 8—14; S. M. xxviii. 18; H. i. 3; C. 7. S. a. T. C. for Queen C.S.

**Amen** = verily; it is true; an affirmative meaning: (Conf. S. M. xvi. 28 with S. L. ix. 27). e.g. at end of Creeds and four Gospels, and after curses in Communion Service. Rev. iii. 14.

= so be it, an optative meaning, or expressing a wish, e.g. end of all prayers.

**Article** = a small joint. As several to a limb, so several Articles of belief make up the Christian faith.

= a single clause or sentence of the Creed.

**As** = in like manner as; “Love him *as* myself”—here “as” is not a note of *parity* but *similitude*, i.e. expressing *similarity* not *equality*; shews not the *quantity*, but the *quality*; not same *degree*, but same *kind* (else where would be room for obedience to the law of self-sacrifice?).

= according as, to the extent that: “*as* they have promised for thee.”

= for, because, inasmuch as. S. L. xi. 4.

= as much as; “Forgive us...*as* we,” &c. As much as thou desirest to be forgiven, forgive so much; as often ... forgive so often: quantum, tantum: quoties, toties. In this, “Thy will be done on earth *as* it is in heaven,” *both* meanings are applicable. See 3 Rub. beg. of C.S. “forgive from the bottom of his heart,” &c. also Rub. a, Creed V.S.

**Ascend** = to go up; as you do when you want to get to the top of the church tower. “He *ascended* into heaven.” See C. Asc. D., Ps. xxiv. 3, cxxxix. 8, S. J. i. 51, vi. 62, xx. 17, E. iv. 9, 10.

**Assure** = to make sure or give a warrant to us; to certify: to make us sure, certain, confident, or free from doubt or fear upon the matter (Lev. xxvii. 19, A. xvii. 31, 2 T. iii. 14), to testify unto, Ps. lxxxxi. 9, Conf. P. Bk. with Bible vers. “A pledge to *assure* us thereof;” “and dost *assure* us thereby of thy favour and goodness towards us,” Pr. post C.

= (in New Test.) to fully persuade oneself (see R. xiv. 5, 1 S. J. iii. 19, margins).

**Authority** = (here) lawful delegated power; the right to do a thing, and either command something to be done, or forbid and hinder its being done. “All that are put *in authority* under her.” It sometimes signifies the

fount of power, the source from whence power is derived and delegated. "Jesus taught as one having *authority*," S. M. vii. 29; "I am a man under *authority*," S. M. viii. 9; "By what *authority* doest thou," &c., S. M. xxi. 23; "Whose *authority* she hath," C. for Queen. C. S.

**Baptism** = an immersion, dipping in, or washing with water, or pouring water upon. "The washing of cups, tables," &c. (S. Mk. vii. 4) might be translated baptism of cups.

N.B. 1. The validity and effect of Baptism are not dependent on the *quantity* of the matter (water) used any more than on the loudness of the voice with which the sacred words (in or into the Name of the Father and of the Son and of the Holy Ghost) are uttered. Immersion or dipping, sanctioned by the Church (see Rubric B. S.), is an act peculiarly symbolical of a "death unto sin and a new birth unto righteousness," but it is in no wise "essential to this Sacrament," otherwise the 3000 (A. ii. 41), and the jailer and all his (A. xvi. 33) failed of the grace of God in this Sacrament. "It shall suffice to pour water upon the child or adult" (see Rubric B. S.).

2. Fonts should always, as of old, be capacious enough for the immersion of infants. See Rubric after the words, "name this child," B. S.

3. For types of Baptism see 1 C. x. 1, 2, 1 S. P. iii. 21.

4. At the beginning of the Catechism baptism is considered as a covenant; at the end, as a sacrament. See Art. xxvii.

**Bear** = to maintain, to utter, to tell, to witness, to have (see P. i. 7, "I *have* you in my heart.") "To *bear* no malice;" "Thou shalt not *bear* false witness."

**Because** = by cause, marking a reason: “*because* they promise,” &c.

**Belief** = faith. See **Faith**.

**Believe** = to credit, give credit to as living and revealed truth; trust and have faith in; to assent to or receive anything as true upon the testimony of another. See S. J. xx. 29.

**Benefit** = a favour or kindness done; a blessing or advantage received. “The *benefits* we receive thereby.” “Who daily loadeth us with *benefits*,” Ps. lxviii. 19; “Forget not all his *benefits*,” Ps. ciii. 2; “All other *benefits* of his passion,” Pr. Post C.

N.B. A *benefit*-club.

**Betters** = superiors in age, station, estate, mind, gifts, endowments. “Ye younger submit yourselves unto the elder,” 1 S. P. v. 5; Lev. xix. 32; R. xiii. 7. Read Is. iii. 5; E. v. 33; P. ii. 3; 1 S. P. ii. 17.

N.B. The use of *good* in “*good man*,” “*gude wife*,” “*my good child*.” See R. iii. 9. “Are we *better* than they?” and the use of “*friend*,” S. M. xxii. 12, xxvi. 50; also S. L. xii. 39; “the *good* man of the house.” See **Good**.

**Bless** = to make something a blessing or benefit; “He *blessed* the seventh day.”

= to make happy or prosperous; “the Lord *blessed* Obed-Edom and all his household,” 2 S. vi. 11.

= to wish happiness for another; to pronounce *blessed* (officially); “The Lord *bless* thee,” Num. vi. 24.

= to glorify or to give thanks to God; “*Bless* the Lord, O my soul,” Ps. ciii. 1. “In the temple praising and *blessing* God,” S. L. xxiv. 53.

**Bodily** = belonging to the body, not the mind, or soul, or heart. It is just the opposite to *spiritual*; “*dangers ghostly* and *bodily*.” “In *bodily* shape like

a dove," S. L. iii. 22; " *Bodily* exercise (*i.e.* the exercise or training of the body) profiteth little" (for a little time), 1 T. iv. 8; "His *bodily* presence (*i.e.* the appearance of his body) is weak," 2 C. x. 10.

**Bondage** = fastening by bands or bonds, slavery, captivity. The state of the Jews under Pharaoh and his taskmasters. See R. viii. 15. 21; G. v. 1; 2 K. xxiii. 33.; "tied and bound with the chain of our sins," Occ. C.

N.B. 1. Bondman, Gen. xliii. 18; bondmaid, Lev. xix. 20; bondservant, Lev. xxv. 39; bondwoman, G. iv. 29; bondservice, 1 K. ix. 21.

2. It is always used of enforced slavery. The yoke of the Gospel, or Christ's service, is perfect freedom, S. M. xi. 29, 30; S. J. viii. 33—36; 1 S. P. ii. 16.

**Bound** = obliged, *i.e.* you must, you ought, or you owe it to God as your *bounden* duty; "*bound* to perform them;" "necessity is laid upon me" (*i.e.* I am bound) 1 C. ix. 16; "we are *bound* to give thanks," &c., 2 Th. i. 3, ii. 13; "but chiefly are we *bound* to praise," &c., prop. pref. E.D.

**Bread** = victuals, Gen. xiv. 11; sustenance, A. vii. 11; food and raiment, 1 T. vi. 8; "All things *needful* for our souls and bodies;" "necessary food," Job xxiii. 12: not things which we can do without. "Feed me with food convenient for me," Pr. xxx. 8; see paraph. of "all things that be *needful*," &c.

= Christ; "I am the *bread* of life," S. J. vi. 35, 51.

**But** = be out, except, besides; "none other gods *but* me;" "*except* literally implies *left out*, and is a more decided and emphatic exclusion of the case specified than *but*."

= nay rather, on the contrary; "*but* deliver us from evil."

**Call for** = to pray for; “which thou must learn to *call for*,” see 1 K. viii. 43—52.

**Call upon** = to pray to; “to *call upon* him;” “Stephen *calling* upon God,” A. vii. 59; Ps. l. 15.

**Catechism** = an instruction, or a form of teaching by question and answer, A. viii. 37. The name comes from a Greek word meaning “echo.” The answers of the child are, as it were, echoes of the questions of the teacher. To catechize = literally to sound down, *i.e.* to din into the ears by *oral* instruction.

N.B.—1. “In a Church sense it signifies a little book in which is given the brief sum or chief principles of Christian religion.”

2. The Catechism to the end of the “Desire,” with slight variations from its present form, appeared first in the first P. Bk. of Edw. VI. A.D. 1549; and in the second P. Bk. 1552. The part on the Sacraments, composed by Bp. Overall, was added in 1604, and was confirmed by Convocation and Parliament 1661.

**Catechist** = any one who instructs or examines by asking (and answering) questions; whether those in the Church Catechism or such-like on the word of God.

N.B. Those who are thus instructed are called Catechumens, *e.g.* Theophilus, S.L. i. 4; Apollos, A. xviii. 25. See also the Greek word used R. ii. 18, 1 C. xiv. 19. G. vi. 6.

**Catholic** = universal; “throughout all the world” Te Deum; Ecumenical; “Thy Holy Church *universal*,” Lit.; “we and all thy *whole* Church,” pr. post C.

= not confined to one nation, or one set of people, or one age, or one country, or one portion of “the faith once for all delivered to the saints,” Jude 3.; see Dan. vii. 14, Rev. vii. 9. So the Epistles of S. Jas., 1 and 2 S.P., 1 S.

Jno., and S. Jude, are called *catholic* epistles because addressed to "the saints" *in general* and not to the members of any particular Church.

N.B. 1. the force of *Catholic* in the Athanasian Creed, where "the Catholic religion" (meaning the religion of the Old and New Testament) is contrasted with the "Christian verity."

2. No part of the Church of Christ—as the Church of Rome, or the Greek Church, or the Church of England—has any more right to be called *the Catholic* or Universal Church than a *branch* to be called a *tree*, or a *hand* to be called the whole *body*.

3. The "Catholic faith" = quod semper, quod ubique, quod ab omnibus.

**Charity** = love, *i.e.* to God and man. In Holy Scripture it never means what it now so commonly means, *viz.*, almsgiving, but always *love*; that love which embraces all mankind. "Be in *charity* with all men;" just as "brotherly kindness" or "love of the brethren" is the special love we ought to have to "the household of faith," *i.e.* our fellow Christians. See 2 S. P. i. 7. In the Greek New Test. there is only one word for *love* and *charity*, *viz.* *agapē*.

**Chastity** = continency, purity, *i.e.* the exact opposite to "all filthiness of the flesh and spirit," 2 C. vii. 1; S. Jas. i. 21; or "pollutions of the world," 2 S. P. ii. 20. See 1 T. iv. 12, v. 2; 1 S. J. iii. 3; 1 S. P. iii. 2. Read 1 C. vi. 15—20; S. M. v. 8; 1 Th. iv. 3—5.

**Chiefly** = principally, summarily; as the heads or chief contents.

**Child** = a member or one of a family; "the child of God;" "it hath pleased thee to receive this infant for

thine own *child* by adoption," B. S.: "my good *child*, know this."

**Christ** = anointed; as prophets (1 K. xix. 16; 1 Ch. xvi. 22; S. M. iii. 16; S. L. iv. 18, 21; A. x. 38): priests (Ex. xxx. 22, 25, 30; Lev. viii. 12; Ps. cxxxiii. 2; H. vi. 20); kings (1 S. x. 1, xvi. 3; 1 K. i. 39; S. J. xviii. 37; S. L. i. 32, 33; Rev. xvii. 14, xix. 16.)

No one but our Lord has united in Himself these three offices, Prophet, Priest, King.

Melchisedeck was priest and king.

David was king and prophet.

Samuel and Jeremiah were priests and prophets.

Moses, however, is called *Prophet* (A. vii. 37), *Priest* (Ps. xcix. 6), *Ruler* (A. vii. 35).

= Messiah (Ps. ii. 2, Is. lxi. 1, Dan. ix. 25, 26); "We have found the Messias, which is, being interpreted, the Christ" (marg. Anointed) S. J. i. 41. "I know that Messias cometh, which is called Christ," S. J. iv. 25. See S. J. ix. 6 (marg.) 11. Therefore *Christ* is the Greek, *Messiah* the Hebrew, and *Anointed* the English name.

= that one body, which is the Church, 1 C. xii. 12, 27.

N.B. 1. Our Lord was not anointed with oil, but by the Holy Ghost, of Whom oil was a type, A. x. 28.

2. Christ foretold as a *Prophet*: Deut. xviii. 15, 18; Is. xlvi. 1: lxi. 1. As a *Priest*: Ps. cx. 4; Is. liii. 12; Dan. ix. 24; Zech. vi. 12. As a *King*: Ps. ii. 6, 8; lxxii. 11, 17; Is. ix. 6, xi. 1, 10, xvi. 5; Jer. xxviii. 5, xxx. 9, xxxiii. 15; Ezek. xxxiv. 22, &c., xxxvii. 21, &c.; Dan. ii. 44, vii. 13, 14; Hos. iii. 5.

3. Unction = anointing, 1 S. J. ii. 20, 27. See 2 C. i. 21; H. i. 9; Ps. cxxxiii. 2.

**Church** = 1. A society or corporation; 2. "the word

*church* doth signify no other thing than the Lord's house;" 3. "the whole congregation of Christian people dispersed throughout the whole world," Canon 55: see Art. xix.: C. 5 S. a. Eph.; 22 S. a T.

N.B. 1. Although it is a common error, yet it is contrary to God's word to call any earthly ruler or sovereign "the Head of the Church" (E. v. 23, C. ii. 10); *e.g.* the Queen is never styled so, but "the *supreme Governor*" over all persons in all causes ecclesiastical as well as civil, claiming subjection as the higher power from "every soul" in her dominions (R. xiii. 1). See Article xxxvii.

2. The plural word *Churches* occurs nineteen times in the Acts and the Epistles (A. ix. 31, xv. 41, xvi. 5; R. xvi. 4, 16; 1 C. vii. 17, xi. 16, xiv. 33, 34, xvi. 1, 19; 2 Cor. viii. 1, 18, 19, 23, 24, xi. 28; G. 1, 2; 1 Th. ii. 14; Rev. i. 4), and is nowhere applied to congregations of Christians, except as component parts of one visible Church united together under Apostolical jurisdiction or the authority of some one like Timothy and Titus at Ephesus and in Crete, who, corresponding to the office of Bishop in the Church of England, had the following powers:—  
 1. To stop the mouths of false teachers (1 T. i. 3: 2 T. ii. 14; Tit. i. 11). 2. To prove the deacons (1 T. iii, 10). 3. To secure due honour or stipend to deserving elders, and to try, judge and rebuke such as were accused of ill-conduct (1 T. v. 17, 19, 20; Tit. ii, 15). 4. To ordain elders in every city (1 T. v. 22; 2 T. ii. 2; Tit. i. 5). 5. To set in order things that are wanting or left undone (Tit. i. 5). 6. To reject heretics (Tit. iii. 10).

Further, all the Churches observed the same customs, received the same traditions, professed the same creed or faith or "form of sound words," and used and administered the same sacraments.

3. There is no authority in the Word of God for such a state of things as we now-a-days see (nor did it exist for 1500 years after the founding of the Church of Christ), viz., the setting up of “a Baptist Church,” a “Wesleyan Church,” an “Independent or Congregational Church,” a “Mormon Church,” &c., &c., &c., in such and such a place.

4. It is wrong to say of those who are going to take “Holy Orders,” *i.e.* be *ordained*, that they are “going into the Church :” for such an expression ignores the fact that every one at his baptism is “grafted into the body of Christ’s Church.”

(See App. I.; also Arts. xx. xxxiv.)

**Commandment** = a command, order, precept.

N.B. 1. The ten commandments or Decalogue (*i.e.* the ten words or sayings) called “the law of liberty,” S. Jas. i. 25, ii. 12 (when written upon our hearts and in our minds, H. viii. 9—11, x. 16); “royal law,” S. Jas. ii. 8; God’s covenant, Deut. iv. 13; the words of the covenant, Ex. xxxiv. 28; God’s testimonies, statutes, judgments, precepts, Ps. cxix.; “the whole law,” S. Jas. ii. 10;—contain God’s moral law, *i.e.* the duty of man both to God and to his fellow-men.

2. “These ten words are not the *chart* or *map* by which we can steer through the ever-varying shoals and quicksands and local intricacies; but the *compass*, whose unvarying direction guides us through them all. They are the ten first steps which we must make in so many lines of duty, in each of which we find an ever-advancing standard towards which every man may strive through life to conform himself.” (See App. VI.)

**Commit** = to do; “Thou shalt not *commit* adultery.” “If he have *committed* sins,” S. Jas. v. 15; see Judg. xiii. 1 (marg.); S. L. xii. 48.

= to entrust, S. L. xvi. 11 : to give over to or place under the care or power of another, Ps. xxxvii. 5 ; S. J. ii. 24. "All congregations *committed* to their charge" (Pr. for Clergy); "Thy people *committed* to her charge" (C. for Qu. C. S.); "unto God's gracious mercy and protection we *commit* thee." (V. S.)

**Communion** = common union; intercourse; common possession, fellowship (A. ii. 42; 1 S. J. i. 3, 7; P. iii. 10: C. 3 S. a. E.); concord, agreement (2 C. vi. 14); alms-giving, R. xv. 26; 2 C. ix. 13; H. xiii. 16 (see the Greek).

= mutual oneness; the being at one with many at the same time: so, to knit (*i. e.* unite) together is to make one, Ps. lxxxvi. 11; conf. Bible and P. Bk. version. "hast knit together thine elect in one communion and fellowship." C. A. S. D.

= communication; "is it not the communion of the blood of Christ," &c., 1 C. x. 16; see H. xiii. 16; "Communion of the Holy Ghost," 2 C. xiii. 14, *i.e.* that *communication* and indwelling of the Holy Ghost the Comforter by which the blessing of God the Father and the Son, the grace of Christ, and the love of God are bestowed on man.

= sacrament of the Lord's Supper; the strongest and closest bond of Christian fellowship: called Communion because

1. we therein hold communion with Christ and each other;
2. we are therein made *partakers* of Christ's kingdom; and (spiritually) of Christ Himself.
3. it is a religious banquet partaken of *in common* by Christians.

N.B. To "excommunicate" = to put out of communion or fellowship. See S. J. ix. 22, 34 (marg.) First Rub. Bl. S. Art. xxxiii: also to commune = to

hold communion, fellowship or intercourse, or to exchange thoughts and plans. See Ex. xxv. 22; Pss. iv. 4; lxiv. 5; lxxvii. 6.

**Confirm** = to make firm or strong: to strengthen. “An instruction, &c., before he be brought *to be confirmed* by the Bishop.” “May themselves....ratify and *confirm*” (what sponsors promised for them), Pref. Conf. S. “*Confirming* the same in your own persons,” Qn. Conf. S. “*Strengthen* them, we beseech Thee.” “*Confirm* this faith in us evermore,” B.S. “*Confirm* and strengthen you in all goodness,” Abs. C. S.

N.B. the two-fold act of confirming, on man's part and on God's part.

**Continual** = that which does not cease or stop except at intervals: that which is constantly renewed and recurring: lasting: that which is done or made over and over again, as continual rain, noise, drought, &c. “*Continual* remembrance of His death:” “To Him let us give *continual* thanks,” Exh. C.S.; “A merry heart hath a *continual* feast,” Pr. xv. 15; “Lest by her *continual* coming she weary me,” S. L. xviii. 5; “*Continual* sorrow in my heart,” R. ix. 2; “*Continual* dew of Thy blessing.” Pr. for Clerg. and People. “Further us with Thy *continual* help.” 4th C. post C.

**Continue** = abide; to remain in the same state; ever remain; to last. “I may *continue* in the same;” “not ashamed...*continue* Christ's faithful” &c., B.S.; see 1 S. xiii. 14; Job. xv. 29; Ps. xxxvi. 10; S. M. xv. 32; S. J. viii. 31; R. vi. 1; C. i. 23; S. Jas. iv. 13.

**Covet** = to lust after; to desire with zeal, with eagerness, with earnestness. The English word *covet* is used in a good sense, 1 C. xii. 31, xiv. 1. 39—in a bad *sense*, R. vii. 7, xiii. 9.

N.B. The word *covet* in Comdt. x. is exactly the same word in the Greek as is translated to *desire*, S. L. xxii. 15, "With desire I have desired;" therefore the evil or good of coveting depends upon the *object*. "In the original use of the word in English there was not necessarily any idea of wrong." See App. II.

**Creed** = all the articles of the Christian faith; "thy belief;" "the Christian verity;" "the Catholic Faith;" Ath. C.

= "a confession of faith:" a summary of the most essential points of Christian truth, both as regards facts and doctrines. Earliest name was *symbolum* or *watchword*.

= a short form of Christian truth, provable by Scripture and put forth by the Church.

N.B. 1. The word *Creed* is made from the *Latin* of the first two words, "I believe," *credo*. Hence the word *credence* = belief: "they gave no *credence* unto his word" (Ps. cvi. 24. P. Bk.)

2. There are three Creeds of the Catholic Church, viz. the Nicene and those commonly called the Creed of S. Athanasius and the Apostles'. See Art viii., and Rubrics in P. Bk. as to when these are to be severally used.

3. The Apostles' Creed, consisting of 12 articles, asserts the Catholic faith; *instructio fidei*.

The Nicene, or Constantinopolitan (A.D. 325, 381) Creed explains or asserts it so as to contradict the opposite errors; *veritatis explanatio*.

The Athanasian Creed defends it, condemning opposite errors and illustrating controverted truths; *erroris exclusio*.

4. Creeds are thought to be alluded to, S. M. x. 32, R. vi. 17, x. 10; 2 Th. ii. 15; 1 T. vi. 20, 21; 2 T. i. 13, 14, iv. 7; Jude 3.

5. Traces of Creeds are found, A. viii. 37, x. 34, &c.; 1 C. xv. 3—8; 1 T. iii. 16, vi. 12.

**Crucify** = to fasten to a cross a living, human, naked, body, either by nails driven through the palms of the hands and through the feet, or by ropes round the wrists and ankles: the latter, if death were to be made more lingering.

The cross was of three different shapes, either like X or thus T, or thus +. For the use of the sign of the cross in Baptism see Canon xxx.

= to mortify, G. v. 24; or to put to death (expressive of the pain and shame the penitent must be content to endure): “*mortify and kill all vices*” &c., C. Innoc. D.; “by continual *mortifying* our corrupt affections,” C.E.E.; “being *mortified* from all worldly and carnal lusts,” C. Circ.

**Daily** = “day by day;” from day to day; day after day; every day; Ps. lxxii. 15. “our *daily bread*.” Obs. “all the days of my life.” In the Lord’s Prayer it means “sufficient or needful for the day:” or sufficient to last till to-morrow.

**Dealing** = practice, doings, business, transactions, intercourse with one another. 1 S. ii. 23; Ps. vii. 16; S. J. iv. 9.

N.B. to deal = to give to each his deal, dole or share: hence it is applied to mutual intercourse generally.

**Death** = a separation of the soul from the body; “forasmuch . . . God to take unto Himself the *soul* of . . . we commit his *body*” &c., Bl. S.; “giving up the ghost,” S. M. xxvii. 50, S. Mk. xv. 37; “He poured out his soul unto *death*,” Is. liii. 12.

N.B. the expressions, “never see death,” Ps. lxxxix.

48; "taste death for every man," H. ii. 9; "the land where all things are forgotten," Ps. lxxxviii. 12; "dust of death," Ps. xxii. 15; "dusty death" (Macbeth, A. v. Sc. 5); "which shackles accidents and bolts up change" (Ant. and Cleop. A. v. Sc. 2). See Wisdom i. 13—16; C. E. Eve, Job iv. 19.

= a state of separation from God's favour in this life on account of sin: "dead in trespasses and sins," E. ii. 1.

= the separation of the whole man, body, soul and spirit, from God's presence and glory in heaven. This is called "everlasting *death*," "the second *death*," Rev. xx. 14; "twice dead," Jude 12; to "die eternally." Bl. S.

= that separation, standing apart or aloof from sin which, if perfect and entire, would cause the Christian to have as little to do with "the works of darkness" as a man who is dead has to do with this world. "A *death* unto sin," R. vi. 10, 11. Anthem E.D.

**Deed** = an act: something *done* as distinguished from a thought or word (Ps. xix. 14), or wish or motive. "To hurt nobody by word nor *deed*."

**Defend** = to protect; to compass or cover over (as with a shield or with wings so as to keep or ward off dangers ghostly and bodily), Ps. v. 13, (P. Bk.), xci. 4. (P. Bk.) "Save and *defend* us in all dangers;" "*defend* us from all perils and dangers" &c.; "we being *defended* from the fear of our enemies;" "let thy continual pity . . . *defend* thy church;" "*defend*, O Lord, this thy child;" see also C. 3, 5, a. Eph.; Sexag.: 2, 3 S. in L.; 16 S. a. T. Conf. "fender," "fence."

**Deliver** = to free from; to rid; to keep safe from any one or any thing. "*Deliver* us from evil."

= to take, to draw or to snatch out of danger or afflict-

**tion.** Ps. lxxxi. 7; A. vii. 10; R. vii. 24; 2 C. i. 10; G. i. 4; 2 S P. ii. 9. “Good Lord *deliver* us.”

=to give up to or hand over to another, S. M. x. 21. xx. 19, xxvi. 15; 1 C. v. 5.

**Descend**=to go down; as you would if you went into a grave or a well; or as the rain comes down from heaven (S. M. vii. 25). See S. J. i. 51, S. L. iii. 22, E. iv, 9, 10, S. Jas. iii. 15. “He *descended* into hell.” “The Lord *descended* from above,” old vers. Ps. xviii.

**Desire**=to wish or pray or ask for: “what *desirest* thou of God in this prayer?” “who art wōnt to give more than either we *desire*” &c. C. 12 S. a. T.

**Devil**=a slanderer; an accuser (Rev. xii. 9, 10); “our ghostly enemy.” It is the same word as is translated 1 T. iii. 11, *slanderers*.

N.B. 1. In such an expression as “he hath a devil” (S. J. vii. 20) it means an evil spirit, a demon.

2. To know those works specially called “the works of the devil” you must know his names and their meaning; e.g. Satan (adversary, opposer; Job i. 6, Zech. iii. 1 (marg.), S. M. xvi. 23): murderer, liar, tempter; S. M. iv, 3, S. J. viii. 44. Abaddon or Apollyon, i.e. destroyer, Rev. ix. 11; “that old serpent which deceiveth the whole world” (Rev. xii. 9); Belial, i.e. worthless, wicked, 2 C. vi. 15.

3. The works of the Devil therefore are: pride, rebellion (either against God or the powers that be), apostacy, hatred, malice, murder, lying, slandering, backbiting, hypocrisy, uncharitableness, opposition to what is good and right; tempting to what is wrong.

**Did**=did do: “what *did* your godfathers then for you?”

**Diligent**=pains-taking, constant, active; opposite to

*negligent*; “*diligent* prayer,” 2 C. viii. 22, 2 T. iii. 10 (marg.), iv. 9, 2 S. P. iii. 14.

**Duty**=my debt; what I owe, or what is *due* from me whether to God or to my neighbour: “render to all their dues” R. xiii. 7. “We have done that which was our *duty* to do” (S. L. xvii. 10).

N.B. 1. “Give my *duty* to such a person” means “say to such a person that I feel that respect to him which is *due* to him from me to my betters.”

2. A soldier or policeman is said to be “on *duty*” when it is his turn to do the work of a soldier or policeman.

3. Certain articles (such as foreign wines, silks &c.) pay or are liable to *duty*, i.e. the tax imposed by government upon them, which is therefore *due*.

**Elect**=chosen: “I have chosen you out of the world,” S. J. xv. 19; “but for the *elects*’ sake whom he hath chosen” (elected), S. Mk. xiii. 20; “they shall gather together his *elect*,” S. M. xxiv. 31; “accomplish the number of thine *elect*,” Bl. S. (See 2 S. P. i. 10.)

N.B. 1. It was first applied to the Israelitish nation, and then to the whole body of Christians (“them that are *within*,” 1 C. v. 12), as chosen from the world of the ungodly (“them that are *without*,” 1 C. v. 12, 13); hence, all the baptized or the members of Christ’s Church are called in the Catech. “the *elect* people of God.”

2. Chosen out of the Church on earth to be in the Church in heaven—elect unto eternal life so as fully to attain to it.

3. The “*elect*-angels” (1 T. v. 21) may = the angels, God’s chosen ministers.

4. Distinguish between those who are *called* to a state of salvation (*klētoi*), S. M. xx. 16, R. i. 6.—those who *are being saved* (*eklectoi*), S. J. xv. 19, A. ii. 47—those who

*are saved* (*klētoi, electoi, pistoi*), Rev. xvii. 14. Read Art. xvii.

5. “The *elected Bishop*” (see Rub. a. Gospel, in the form of consecrating a Bp.) or “*Bishop-elect*” = the Priest who has been *chosen* by the Dean and Chapter (or the governing body) of the cathedral of the diocese after they have leave from the Crown to *elect*. This leave is called a “*congé d’elire*.”

**Everlasting** = lasting or enduring for ever: ever-living, that will never die or never end: “incorruptible and that faeth not away,” 1 S. P. i. 4; eternal; “Almighty and everliving God,” P. Ch. Mil. and Post C.; “world (*i.e.* age or time) without end;” “for ever and ever,” doxol.

= eternity, Ps. xli. 13; cvi. 48, Hab. i. 12.

**Evil** = ill: “all sin and wickedness” (in heart and life); “our ghostly enemy and everlasting death.”

= “all adversities which may happen to the body and all evil thoughts which may assault and hurt the soul,” C. 2 S. in L.

N.B. Refer to first five *deprecations* in Litany, “From all evil,” &c.

**Evil-speaking** = wounding another’s character and good fame, as a tale-bearer, Lev. xix. 16; or a backbiter, R. i. 30, 2 C. xii. 20, does: saying unkind things, and repeating evil of others; “foolish talking,” E. v. 4.

N.B. The word which in the English is “*evil-speaking*” (E. iv. 31), is in the Greek *blasphemies*; and blasphemy (as regards man) is *blasting* (hurting, injuring) a man’s *fame* or reputation. See 1 K. xxi. 10.

**Examine** = to try, prove, as refiners do metals, by fire, Mal. iii. 3, 1 C. iii. 13, 1 S. P. i. 7; see S. Mk. ix. 49.

= *to put to the proof* (2 C. xiii. 5); to question, in

order to pass judgment or sentence, as a judge tries a prisoner (S. L. xxiii. 14); to get out of yourself or others the truth or real state of the case by means of questions, &c.; “*examine whether they repent*,” &c.; “*examine your lives and conversations*,” &c., 1 Exh. C. S.

N.B. The same Greek word which is translated “*examine*” in A. iv. 9, xii. 19, xxiv. 8, is translated “*search*” A. xvii. 11, “they *searched* the Scriptures daily.” See 1 C. xi. 28.

**Exodus** = a departure or going out; “Joseph made mention of the *departing* (exodus) of the children of Israel,” H. xi. 22.

N.B. 1. The same Greek word is used for the *decease* or departure out of this life, S. L. ix. 31, “spake of his *decease*;” and 2 S. P. i. 15, “after my *decease*.”

2. Emigration on a large scale (*e.g.* that from Ireland) is spoken of as an exodus.

**Faith** = (generally) belief in the reality of things which do not appear to the outward senses, *e.g.* electricity, Australia, the metallic value of a bank-note.

= (in Religion) the faculty by which God and the unseen facts of eternity, *e.g.* Angels, the Judgment, the Resurrection, &c., are known to be more real than the things which are seen. I am sure, Heb. xi. 1 (by faith, “*the evidence of things not seen*”) that there is a God who sees and knows all we do or think, and that He will come in the person of His Son to be our Judge: and I am as sure (by faith, “*the substance of things hoped for*”) as I am of my own existence, that he will be both just and merciful in His award.

= belief founded on authority, assent upon trust, confidence, “active expectation:” “*faith* whereby they steadfastly believe the promises of God; “*lively faith* in

God's mercy;" "draw near with *faith* and take," Exh. C. S.; "without *faith* it is impossible to &c., for he that cometh &c. must *believe*," &c., H. xi. 6; see R. x. 9, 10.

= that feeling in a Christian's heart (R. x. 10), the fruit of the Spirit (G. v. 22), and the gift of God (E. ii. 8), which makes him sure that what God has said, promised, or threatened, is true, and will be done and will happen, and has thus a purifying effect upon the heart and life, A. xv. 9.

N.B. 1. The expressions "I have *faith* in that man;" "a *faithful* (or confidential) servant;" give a man *credit*.

2. "the Faith" (A. vi. 7, xiii. 8, xiv. 22, xvi. 5; G. i. 23) = "all the articles of the Christian faith or of thy belief:" all that is necessary for a Christian to believe: "*the faith* once (for all) delivered to the saints," Jude 3; "*the faith of the Gospel*," P. i. 27; "*the common faith*," Tit. i. 4; "*the form of sound words*," 2 T. i. 13; "*form of doctrine*," R. vi. 17; "*one faith*," E. iv. 5; "*profession of our faith*," H. x. 23. See 1 T. iv. 1, v. 8, vi. 10, 21; 2 T. iv. 7; 2 T. ii. 18; 2 S. J. 1, 2: Jude 20; "*the or thy truth*;" "*granting us in this world knowledge of thy truth*," pr. of S. Chry.; "*hold the faith* in unity of spirit," pr. All Cond.; "*that it may please thee to rule her heart in thy faith*," Lit.; "*the confession of a true faith*," C. Trin. S.; "*the faith of Christ crucified*;" "*wilt thou be baptized in this faith*," B. S.; "*departed . . . in thy faith*," P. Ch. Mil.; "*in the true faith of Thy Holy Name*," Bl. S.

3. *Faith* = *fides quæ creditur*: "*the sight of the unseen: the eye which sees*." The *faith* = *fides quæ creditur*: "*the revelation of the unseen: the light which makes visible*," or "*Faith* is the apprehension by the man *of that which the faith communicates to the race*."

4. *Christian* faith = a full belief in the Bible-revelation, and a *Churchman's* faith = a belief in that revelation as interpreted by the Church.

**The Faithful** = all professing Christians : those full of faith : "the household of faith," G. vi. 10: "received by the *faithful* :" those connected with us in Christian belief: they who are of the family of God : those that believe to the saving of the soul, H. x. 39: those "holding faith and a good conscience," 1 T. i. 19: "building up themselves in their most holy faith," Jude 20. See Abraham, R. iv. 9—22, G. iii. 6—9; Syro-Phœnician, S. M. xv. 21—8: Centurion, S. M. viii. 5—10; S. Mk. ix. 24, A. viii. 37.

**False** = that which deceives ; which is lying, not true, or truthful, or just, or lawful : *e.g.* *false* weights, balance, Pr. xi. 1; "*false witness*;" *false Christs*, prophets, S. M. xxiv. 24, 1 C. xv. 15. *Hood* (in such words as falsehood, brotherhood, manhood) = habit, state, or condition.

. **Flesh** = the body, the lower part of our nature (which ought to be subject to or obey our spirit, *i.e.* our reason and conscience).

= "the old man;" our corrupt, or sinful, or fallen nature, G. v. 16, 17, 24, E. iv. 22; S. Jno. iii. 6; see R. vi. 12, viii. 13; 1 C. ix. 27.

N.B. This *flesh* has desires or lusts, such as *hunger*, *thirst*, *love* of a fellow-creature and of *rest* when tired ; all which become sinful when they are so masterful as to make a man a glutton, a drunkard, a fornicator, or a sluggard.

**For** = tuâ vice : in your stead : "what did your &c. then *for you*."

= because. This little word explains the Christian's

confidence in going boldly to the throne of grace ; it introduces an acknowledgment that majesty, power, glory and eternity are the attributes of our Heavenly Father ; “*for thine is the kingdom,*” &c.

**Forgive** = to give up utterly, to pardon ; to remit as debts, sins, offences, S. M. xviii. 27 : “ I will *forgive* their iniquity and I will remember their sin no more,” Jer. xxxi. 34 ; “ Father, *forgive*,” &c., S. L. xxiii. 34 ; “*forgive* us our trespasses ;” see C. a. Abs. V. S., “ who dost so put away the sins,” &c. ; “ impute not unto him (lay not to his charge) his former sins.”

N.B. Forget, forego, forfeit.

**Forgiveness** = perfect remission, pardon, absolution ; A. v. 31 ; E. i. 7 ; H. ix. 22 ; “*forgiveness* of sins ;” “one baptism for the remission of sins,” N. C.

N.B. 1. The word *pardon* does not occur in the New Testament.

2. The words in all European languages which express forgiveness or pardon all imply *free gift*.

**Form** = “outward and visible sign :” the manner in which anything is done : a ceremony or outward rite : “*a form of prayer*” is the exact words to be used. See Hooker, lib. v. c. 58, § 2, where the word is shown to mean sometimes the *inward grace*.

**Forsake** = to leave, quit, go away from, give up, or desert : “*repentance, whereby we forsake sin* ;” “I will never leave thee or *forsake* thee,” H. xiii. 5 ; “when my father and mother *forsake* me,” Ps. xxvii. 10 ; “let the wicked *forsake* his way,” Is. lv. 7.

**Gates** = entrance into a city : “the stranger that is within thy *gates* ;” “when He came nigh to the *gate* of the city,” S. L. vii. 12 ; “they watched the *gates*,” &c., A. ix. 24 ; “Jesus suffered without the *gate*,” i.e. without

the city, H. xiii. 12; “within the *ports* of the daughter of Sion,” Ps. ix. 14, P. Bk. (hence a gate-keeper or door-keeper = a *porter*).

= a door: “at the Beautiful *gate* of the Temple,” A. iii. 10, see A. xii. 10.

= power or dominion: “thy seed shall possess the *gate* of his enemies,” Gen. xxii. 17; “the *gates* of hell (or the grave) shall not prevail against (overpower) it,” i.e. the Church of Christ, S. M. xvi. 18. The power of death will be but for a time over the members of Christ’s mystical body, who through the grave and gate of death will pass to a joyful resurrection.

**Generally** = universally; “for all sorts and conditions of men;” generically as opposed to individually, 2 S. xvii. 11; Jer. xlvi. 38: for all of the *kind*, or *genus*, or race of men together; or (with reference to the *genus* of the Sacrament) “*in their nature* necessary;” “generally necessary to salvation;” “this kingdom in *general*;” *general* confession, thanksgiving, &c.; “generally set forth,” Art. xvii.

= in general, commonly, in ordinary cases; as a general rule, to which there may be exceptions; e.g. it is generally cold in winter and hot in summer.

**Generation** = a single succession of men from father to son, S. M. i. 17; = offspring or brood, S. L. iii. 7.

= a race or family of people (= a *genus*, S. M. xvii. 17; S. L. xvi. 8; A. ii. 40); and a set of men living at the same time, S. M. xi. 16, xxiv. 34; H. iii. 10.

N.B. *Generations* = a Hebraism for history, genealogy: thus, “the generations of Noah” = the account of Noah and his family.

**Ghost** = a spirit; **Holy Ghost** = **Holy Spirit**. “God

is a Spirit," S. J. iv. 24; "a spirit hath not flesh and bones," S. L. xxiv. 37—9.

N.B. To give or yield up the ghost = to expire, to breathe forth the spirit = to die, S. M. xxvii. 50, S. Mk. xv. 37; S. L. xxiii. 46; S. J. xix. 30; A. v. 5, 10, xii. 23.

**Ghostly** = spiritual, i.e. without a body (e.g. "*ghostly* dangers," "*ghostly* enemy"), or that affects (i.e. hurts or does good to) the mind and soul; just the opposite to bodily.

**God** = good; hence good-bye = "God be with you."

**Godfather** } = sponsors, sureties, witnesses (Adult  
**Godmother** } B.), see Is. viii. 2; fathers and mothers for *God's sake*, or parents in *regard to God*: persons who answer *before God* for a child at his baptism; spiritual parents.

= Godsips, or gossips, or *related in God*.

**Good** = (see  **Betters**) lief or dear: so "my *good* child = my *dear* child; "Godemen" or leofemen = O ye dear men = the modern "dearly beloved brethren," or "Good people!" Address of Bp. ordering of Priests.

**Goodness** = good things, or holiness; "who is the Giver of all *goodness*" (see S. Jas. i. 17); "give *good things* to them that ask," S. M. vii. 11; "nourish us with all *goodness*," C. 7 S. a. T. = the Divine glory, Ex. xxxiii. 19.

= kindness: "and this I trust . . . of His *goodness*" &c.; "the *goodness* of God leadeth" &c., R. ii. 4; "dost assure us thereby of Thy favour and *goodness*," 2 pr. Post. C.

= that bent of mind which leads a man both to will and to do what is good. R. xv. 14; G. v. 22.

**Goods** = "all that a man hath," Job i. 11, ii. 4; a *man's house, wife, servants, cattle*, anything that is his:

"not covet or desire other men's *goods*;" "with all my worldly *goods* I thee endow," Mar. Serv.; "thou hast much *goods* laid up," S. L. xii. 19; "give me the portion of *goods*" &c.; S. L. xv. 12; "the half of my *goods*" &c., S. L. xix. 8; see 1 C. xiii. 3. Good = goods, 1 Chron. xxix. 3; 1 S. J. iii. 17. See Art. xxxviii.

**Governor** = guardian or one set over an orphan or a child that has lost its parents.

= a trustee or one who manages the property or affairs of a minor, *i.e.* one who is not yet 21 years of age; see G. iv. 1, 2; or such persons as the Head or Tutor or Dean of a college; the captain of a ship; the president of any lawful society of which I may be a member. In S. Jas. iii. 4 = a pilot.

**Grace** = *gratia gratum faciens* (Grk. Charis, R. xii. 6; 1 S. P. iv. 10); the free gift, the undeserved favour or kindness of God: "children of *grace*," *i.e.* in favour, not in disgrace or out of favour; "by *grace* ye are saved," E. ii. 8.; in 2 C. viii. 19 it means liberality, a gift..

= *gratia gratis data* (Grk. charisma, R. xii. 6; 1 S. P. iv. 10); help and assistance either to do (1 C. xv. 10), or to bear (2 C. xii. 9); the gift of the Holy Ghost the sanctifier. see H. iv. 16; 2 S. P. iii. 18. "I pray unto God to give me his *grace*:" "without his special *grace*:" "to send his *grace* unto me:" "inward and spiritual *grace*:" "the *grace* of our Lord Jesus Christ."

N.B. 1. The Queen is called "most gracious" as she is the fountain of *favour* to her subjects.

2. The word *gracious* is now generally used in the active sense of *imparting grace or favour*, and not in the passive sense of *filled with grace, graceful*.

3. To "say grace" = to ask for God's blessing upon our food; see Deut. viii. 3; S. M. iv. 4; S. L. iv. 4.

**Graven** = cut, carved, marked, formed with a tool : “*graven* image ;” “and the writing was the writing of God, *graven* upon the tables,” Ex. xxxii. 16; “*graven* by art and man’s device,” A. xvii. 29; see Ps. xcvi. 7. Hence a *grave*, so-called because *graven* or dug out of the earth.

**Guiltless** = without or free from guilt, sin, crime or blame; innocent: “will not hold him *guiltless*;” “ye would not have condemned the *guiltless*,” S. M. xii. 7.

**Hallow** = to sanctify.

= to separate, set apart, consecrate to a sacred use; e.g. “He blessed the seventh day and *hallowed* it,” i.e. set it apart as a holy day. See 1 K. viii. 64, “the king *hallowed* the middle of the court.”

= to keep, esteem or reverence as holy or sacred: e.g. “*hallowed* be thy name,” “sanctify (i.e. *hallow*) the Lord God in your hearts,” 1 S. P. iii. 15; Ps. xxix. 2, xcvi. 7, 8.

N.B. 1. We may hallow God’s name—

with our hearts, 1 S. P. iii. 15;

with our voices, R. x. 10;

with our bodies, R. xii. 1; 1 C. vi. 20;

with our daily conduct, S. M. v. 16; 1 S. P. i. 15;

Ezek. xxxvi. 19, 20.

2. “All Saints’ Day” used to be called “All Hallow Tide” or “Hallowmas.”

**Hatred** = hot displeasure: enmity, or a desire for the destruction of its object, “to bear,” &c. “nor *haired* in my heart;” “Whoso hateth his brother is a murderer,” 1 S. J. iii. 15.

**Have** = (in Commandt. i.) to believe in, fear, love, &c., “thou shalt *have* none other gods but me.”

**Heart** = the affections, passions, feelings of man; e.g. *love, fear, gratitude, pity, resentment, hatred, &c.*:

"with all my *heart*;" "the peace of God shall keep your *hearts*," &c., P. iv. 7. In Hebrew the *heart* included also the *mind*, Gen. vi. 5. See S. Mk. vi. 52.

**Heartily** = from or with the heart: hence sincerely, eagerly, cordially (*e.g.* core of fruit). "I *heartily* thank our heavenly," &c.; "with all my *heart*;" "we are *heartily* sorry for these our misdoings," conf. C. S.; "we most *heartily* thank Thee that Thou," &c., 2 pr. Post C.; "from the bottom of his *heart*," Rub. a. Creed V. S.

**Heaven** = the peculiar residence or dwelling of God, 1 K. viii. 30, 39, 43, 49.

= holy heavens or heavens of holiness, *i.e.* of separation, Ps. xx. 6: where the blessed angels are, S. Mk. xiii. 32; whence Christ descended, S. J. iii. 13, 31, vi. 33, 38; where Christ sitteth at the right hand of God, H. viii. 1; where Christ appeareth in the presence of God for us, H. ix. 24; where a reward is kept for the righteous, 1 S. P. i. 4, see Rev. vii. 10—17, xxi. 4, 23, 25, xxii. 5; "Jerusalem that is above," G. iv. 26, see H. xii. 22, 23; our "Father's house," S. J. xiv. 2; "Jerusalem the golden," Gen. i. 8, 9; = atmosphere.

**Hell** = Hades, the unseen: the gathering place of all departed souls, Pr. xxvii. 20: the state of separation (from those who are still in the flesh) whether blessed or accursed, Rev. i. 18: the invisible place, whither whoso descends shall be no more seen. See Pearson on Creed, Art. v. notes q—s; Ellicott on E. iv. 9.

It includes both an *intermediate* place of torment (S. L. xvi. 23), and *Paradise* (S. L. xxiii. 43), or *Abraham's bosom* (S. L. xvi. 22); "where the souls of the faithful after they are delivered from the burden of the flesh are in joy and felicity," Bl. S.; "He descended into *Hell*,"—and is distinct from Gehenna or the lake of fire (S. M. v. 22,

Rev. xix. 20, xx. 10); the final abode of the lost; the deep, or abyss or bottomless pit, S. L. viii. 31, Rev. ix. 1, 11.

=the grave, Rev. xx. 13 marg.: refer generally to Ps. xvi. 10, lv. 15 marg., S. M. xviii. 9, S. L. xvi. 23., A. ii. 27, 31, =death, Ps. xviii. 5.

**N.B.** The phrase “the Paradise of God” (Rev. ii. 7) =the superior or heavenly paradise, the “third heaven,” where is the presence and glory of God (2 C. xii. 2, 4), not to be confounded with the Paradise S. L. xxiii. 43.

**Hereby**=by this: “we are *hereby* made children of grace;” “*hereby* ye shall be proved,” Gen. xlvi. 15, 33; “*hereby* perceive we the love of God,” 1 S. J. iii. 16; see 1 S. J. ii. 3, iv. 13.

**Hold**=to consider, to regard or treat (as good or bad, innocent or guilty): “he will not *hold* him guiltless;” “now therefore *hold* him (Shimei) not guiltless,” 1 K. ii. 9; “I know that thou wilt not *hold* me innocent,” Job ix. 28; “*hold* such in reputation,” P. ii. 29 marg.; “all *hold* John as a prophet,” S. M. xxi. 26.

=to maintain, to cleave to, receive and act upon as an article of faith; to believe faithfully; to keep (whole and undefiled): “whosoever will be saved . . . *hold* the Catholic faith,” Ath. C.; “ye *hold* the traditions of men, S. Mk. vii. 8; “who *hold* the truth in unrighteousness,” R. i. 18, see Rev. ii. 14, 15.

**Holy**=devoted to God: sacred, of persons and things; that which is severed from earth and earthliness. = the title of things and persons set apart by God’s ordinance to holy uses and offices, e.g. the first-born male, the Nazarite; “keep *holy* the Sabbath,” the temple, priests, altar and garments; the Jewish nation, Ex. xix. 6, 1 S. P. ii. 9; “*holy* Catholic church,” see Ps. lxxxvi. 2, “I am *holy*;” = the title of Him or that which is infinitely pure and

righteous : "God the *holy* Ghost," "God's *holy* will," "His *holy* name," &c.

= that which is pure, clean, unpolluted, separate from sin and corruption, E. i. 4, 1 S. P. i. 16, see **Saints**.

**Honour** = to reverence, respect, esteem, 1 S. P. ii. 7, 17 marg. iii. 7; "*honour* thy father," &c.; "render to all their dues, *honour* to whom" &c., R. xiii. 7. Hence not necessarily respect &c. from an inferior to a superior.

N.B. *Obedience* alone might be servile (*i.e.* that of a slave) without honour; or *obedience* to fallible mortals might lead astray, but *honour* is safe; for where superiors (those above us) are imperfect or mistaken, they may still be honoured for His sake who has set them over us.

*Honour* is the point in which the trial commonly lies.

*Love, obey, succour,* might each mislead one way or other. *Honour* unites all as far as they are safe (*Conversations on Catech.* p. 139).

**House** = a dwelling; a place in which a man lives; a mansion (S. J. xiv. 2), which really means a resting or abiding place, 2 C. v. 1 (as in Scotland the *manse* is the Parson's home): a household, A. x. 2, H. xi. 7; kindred, relations, lineage, 2 S. vii. 18, S. L. i. 27.

**Image** = a statue or bodily representation or similitude (Deut. iv. 16) of any figure, thing, or being in heaven above, on the earth or under the earth: a figure, medallion. "Thou shalt not &c. a graven *image*," "unto an *image* like" &c., R. i. 23, Dan. iii. 1; "whose is this *image*?" S. M. xxii. 20.

= "anything made, formed, figured or fashioned, graved, carved or painted in imitation, likeness or representation: a semblance or resemblance, picture or copy: a picture, statue or effigy."

N.B. 1. to *imagine* a thing is to make a picture of it.

in the mind, so that you seem to see it before your eyes.  
See 2 C. iv. 4, C. i. 15.

2. See H. x. i. where *image* is contrasted with *shadow*: Christian realities with Jewish ceremonies.

**In** = towards: in the case of: with respect to: or it = on, as in "Thy will be done *in* earth;" "*in* them that love me."

= during: "*in* it thou shalt do no" &c.: "*in* six days the Lord made," &c.

**Indeed** = in reality, in truth, actually: "verily and *indeed* taken;" "the Lord is risen *indeed*," S. L. xxiv. 34; "an Israelite *indeed*," S. J. i. 47; "my flesh is meat *indeed*," S. J. vi. 55; "honour widows *indeed*," 1 T. v.

3. As an interjection it is interrogative = Is it really so? 1 K. viii. 27.

**Infant** = one who cannot speak or is too young to speak for himself: "why then are *infants*" &c.? "babes and sucklings," Ps. viii. 2. Hence any one who is not 21 years old (*i.e.* of age) is according to the laws of England called "an infant," because he is not allowed to speak or act for himself, but must do so through his parents, or guardians, or trustees.

**Inheritor** = an heir; one who has a birthright; one who has a right and title to some future possession, honour, or privilege; either by birth (H. i. 2), or by free gift, S. L. xii. 32, R. viii. 17, G. iv. 7, Tit. iii. 7, S. Jas. ii. 5, 1 S. P. i. 3—5; which right and title he may forfeit so as not to become a possessor, *e.g.* the Prince of Wales is heir to the throne of England, the right to which throne he would forfeit the moment he became a Roman Catholic; "*inheritor* of the kingdom of heaven;" "an *heir* of everlasting life," B.S.; "this is the *heir*," S. M. xxi. 38. *Naboth*, 1 K. xxi. 4. Daughters of Zelophehad, Num. xxvii.

= a possessor, R. iv. 13, 14; H. vi. 12, xi. 7. Hence an inheritor signifies not merely an heir of something future, but also a partaker of something present, and therefore “an inheritor of the kingdom of heaven” may *primarily* mean “a member of the Church on earth,” or one who enters upon the possession of the privileges of Christ’s Church.

**An Instruction** = a passing over of things which ought to be known, from one mind to another.

= a formulary or form of words (in the shape of question and answer) by which any one is taught, built up or edified.

**Inward** = intimate, as “all my *inward* friends,” Job xix. 19; = invisible: “*inward* and spiritual grace.”

**I would** = I wish, I should like: “as *I would* they should do unto me,” S. M. vii. 12; “*I would* there were a sword,” Num. xxii. 29; “whom they *would*,” S. M. xxvii. 15; “of the fishes as much as they *would*,” S. J. vi. 11; “*I would* thou wert cold or hot,” Rev. iii. 15; “good works that thou *wouldest* have done,” C. 20 S. a. T.; “nor *wouldest* the death of a sinner,” 3 C. Good F.

**Jealous** = full of zeal; that cannot bear any rival; “thou shalt worship the Lord thy God, and Him *only* shalt thou serve,” Ex. xxxiv. 14; S. M. iv. 10: that will not endure, without punishment, that the love, honour, worship and service due to Himself should be given to anyone else, Isa. xlvi. 8; too regardful of our eternal good to permit any disloyalty, “I am a *jealous* God;” “I have been *jealous* for the Lord of Hosts,” 1 K. xix. 10, 14; “for I am *jealous* over you with a godly jealousy,” 2 C. xi. 2. Qui non zelat, non amat.

**Jesus** = Jeshua, or Joshua, or Jehoshua (Num. xiii. 16). Oshea means “Save thou;” Joshua, with prefix Jah,

"God will save." Moses changed the name when Oshea was appointed God's instrument for saving the Isrælites.

= Jehovah our Saviour; our Lord's human name given at His Circumcision, according to the words of the Angel, S. L. i. 31; "call his name *Jesus*; for . . . save," &c., S. M. i. 21. (See A. vii. 45, H. iv. 8, where Jesus means Joshua; see also C. iv. 11.)

N.B. 1. Jesus not a distinctive title, A. xvii. 7, xxv. 19. Jesus is our Saviour because He preached, procured and bestows salvation (A. iv. 12), and because He saves both from the guilt and punishment of sin and from the power and love of it. A Saviour *from*, not *in* sin, A. iii. 26.

2. Jesu = the form of the name Jesus when used in all cases but the nominative, or with the optative mood or in exclamations. See General Confession, C. 3 S. in A., Gloria in excelsis, C. S.

3. Bowing at the name of Jesus is an acknowledgment that He is the Lord Jehovah, P. ii. 10; read Canon xviii.

**Judge** = to try (or "to call in question," A. xxiii. 6), and to sentence as a judge does when he comes to the assizes to find out whether prisoners are guilty or innocent of the crimes for which they were summoned and taken up by the police, or a constable, or a sheriff's officer: "to judge the quick and the dead;" "the Father judgeth no man," S. J. v. 22: "a day in which he will judge the world," A. xvii. 31, 2 T. iv. 1, 1 S. P. iv. 5.

N.B. When applied to man it means "to pass an opinion;" in S. L. xix. 22 = to condemn. Judgment = (literally) the putting of differences, severing, discovering, discriminating; see Mal. iii. 17, 18, Jude 22.

**Just** = accurate, precise, painstaking in all our dealing, in carrying out our intentions and in doing what is *right*; S. M. i. 19; S. L. xxiii. 50; "true and *just* in all

my dealings;" "a *just* weight and balance are the Lord's," Pr. xvi. 11, see Lev. xix. 36.

**Keep** = to observe, be heedful of, to "mind," and hence to obey: "to *keep* God's holy will;" "incline our hearts to *keep* this law," Kyrie E.; "remember to *keep* holy (sanctify) the Sabbath day."

= to preserve, guard, protect, shelter, defend as in a garrison; "that He will *keep* us from all sin;" the peace of God shall *keep* your hearts," P. iv. 7.

N.B. The same Greek word for *keep* in this verse (P. iv. 7.) is translated "*kept with a garrison*," 2 C. xi. 32. See 1 S. P. i. 5. Hence "the keep" of a castle is the innermost place of safety to which all within retire when the outer works and courtyards are taken by the enemy.

= to keep under: "to *keep* my body in temperance:" here it means also to preserve.

**Kingdom** = the land, or country, or dominion and peoples over whom a sovereign (*i.e.* a king, or queen, or monarch or potentate, 1 T. vi. 15), rules or reigns: "Thy *kingdom* come:" a realm, Dan. vi. 3.

N.B. God's kingdom is threefold—

- (a) of power or providence, 1 Ch. xxix. 11, Ps. xxii. 28. Isa. xxxvii. 16, Dan. iv. 32, S. M. v. 45, C. 8 S. a. T.
- (b) of grace, over the hearts, minds and lives of men, R. xiv. 17, C. i. 13, Rev. xi. 15; see Pr. all Cond. of Men.
- (c) of glory, 2 S. P. i. 11, S. L. xxiii. 42: that it may please Thee to accomplish... and hasten Thy *kingdom*," Bl. S.: "whose *kingdom* shall have no end," N.C.; see Dan. ii. 44, vii, 14, S. L. i. 33, H. xii. 28.

**The Land** = of Canaan, Ps. cxxxv. 11; of the He-

brews, Gen. xl. 15; of Israel, 1 S. xiii. 19; of Judah Deut. xxxiv. 2: Holy Land, Zech. ii. 12; Promised Land, Deut. xxvii. 3; Lord's Land, or the Land of God, Jos. ii. 9; Palestina, Ex. xv. 14; "the glory of all lands," Ezek. xx. 6, 15. See H. iii. 18, 19, iv. 1, for its typical character.

**Lead** = to guide, to introduce by opening the way: "lead us not into temptation;" God *leads* by the disposition of providential circumstances.

**Learn** = to get "by heart:" see 2 T. iii. 14, Rev. xiv. 3; "an instruction to be *learned*" &c.

= to acquire a custom or habit; to get into the habit or way of doing a thing (see 1 T. v. 13, Tit. iii. 14); "which thou must *learn* at all times to call for."

= to understand, comprehend: "so soon as he shall be able to *learn*."

= to receive or get knowledge or instruction, S. M. ix. 13; 1 C. xiv. 31; to take heed, 1 T. i. 20.

N.B. In the P. Bk. version of the Psalms to *learn* often means to *teach*; Ps. ii. 10, xxv. 4, 8, cxix. 66.

**Life** = living; the passing of life from day to day; "that state of *life*;" the spending our days from birth to death.

= a state of holiness and blessedness: "everlasting life," S. M. xviii. 8, xix. 17; 1 T. iv. 8, S. Jas. i. 12.

N.B. In such passages as S. J. i. 4, "in Him was life;" xi. 25, "I am the . . . life;" xiv. 6, "I am the way," &c., "and the life;" the word *life* = the principle of vitality, the living force. See A. iii. 15, C. iii. 3, 4.

**Likeness** = similitude (Deut. iv. 15), any one thing like another thing, whether graven, painted, cut out or photographed; as a portrait, picture: "nor the *likeness* of anything." See Is. xl. 18—25.

= *features of a countenance*.

**Lively** = living, life-giving: “*lively* faith in God’s mercy;” the opposite to a dead faith, see S. Jas. ii. 20, 26; “*lively* (life-giving) oracles,” A. vii. 38; see Gen. xxvi. 19, marg., S. J. iv. 10, 14, vi. 51; H. x. 20; 1 S. P. i. 23; “*living* waters;” “*living* bread;” “*living* way;” “*living* word of God;” “*lively* hope,” 1 S. P. i. 3; “*lively* stones,” 1 S. P. ii. 4, 5; “true and *lively* word,” P. Ch. Mil.; Ps. xxxviii. 19.

**Lord** = Jehovah (Ex. vi. 2, 3 marg., Ps. lxxxiii. 18). Lord of all things, for by Him all things were created: Lord of all men, for by Him all mankind were redeemed. See the application to Christ, Mal. iii. 1, S. L. i. 16, 76, S. J. xx. 28.

= Governor, master, possessor of us and of all things. See A. ii. 36, P. ii. 11, Rev. xix. 6.

**Lowly** = lowlily, humbly, modestly; the very opposite to pertly, forwardly, proudly, or ‘upishly’: “to order myself *lowly* . . . to all my betters.”

The word is used only as an adjective in the Holy Scriptures, see S. M. xi. 29; S. Jas. iv. 6; 1 S. P. v. 5.

**Lust** = eager, strong desire, concupiscence; sometimes intense longing: not restricted as now to one passion only. The same Greek word (*epithumia*) is translated *desire* and *lust* (Ps. xxxiv. 12, Conf. Bible), and P. Bk., hence there are—

(a) good desires, S. L. xxii. 15; P. i. 23; 1 Th. ii. 17; and—

(b) “sinful lusts;” called “worldly and carnal lusts,” C. Circ. (see under word **Flesh**); S. Mk. iv. 19; S. J. viii. 44; R. i. 24, vi. 12, vii. 7 (marg.); 1 S. J. ii. 16.

**Lying** = leasing (Ps. iv. 2, v. 6), speaking willingly or knowingly what is not true in order to deceive; telling a falsehood (see **False**): “my tongue from *lying*.”

= bearing false witness.

N.B. Gehazi, 2 K. v.; the Amalekite, 2 S. i. 10; the Prophet, 1 K. xiii. 18; Ananias and Sapphira, A. v.; S. Peter, S. M. xxvi. See Ps. lii. 3, cxix. 29, 163; Pr. vi. 16, 17: E. iv. 25.

**Malice** = the desire of hurting or bringing evil on another: "to bear no *malice* in my heart," 1 C. xiv. 20, E. iv. 31, C. iii. 8, Tit. iii. 3, 1 S. P. ii. 1; "if any of you be . . . in *malice* or envy," Exh. C. S.

N.B. "*Malice*" like its conjugate *malicious* is applied not only to individual acts but to the whole character and disposition: it is often used to describe an utterly unprovoked and spontaneous desire of giving pain.

**Mankind** = the human race as distinguished from the angels (H. ii. 14—16), and from "all the world," which includes the whole animate and inanimate creation; "all things visible and invisible," N. C.

= "all sorts and conditions of men:" "in whose hand is the breath of all *mankind*," Job xii. 10; "for every kind of beast hath been tamed of *mankind*," S. Jas. iii. 7, marg.

**Manner** = sort or kind: "no *manner* of work;" "see what *manner* of stones are here," S. Mk. xiii. 1; "forgetteth what *manner* of man he was," S. Jas. i. 24; see S. L. xxiv. 17; Rev. xviii. 12 (where *of* is omitted).

**Masters** = employers. Read E. vi. 5—9; C. iii. 22—5, iv. 1; 1 S. P. ii. 18.

**What meanest thou?** = what do you *understand* or *say to be the meaning*?

**Means** = a medium, an instrument; the way or thing by which you do or get anything: "a *means* whereby we receive;" "they sought *means* to bring him (*palsied*) in," S. L. v. 18; "by what *means* he now seeth"

S. J. ix. 21, see 15; “that I might by all *means* save some,” 1 C. ix. 22.

N.B. 1. A bell-rope, a pump, a channel, ditch or conduit; labour to gain daily bread.

2. A person of *means* = one who has wherewithal to get what he wishes or needs.

3. The “means of grace” = prayer, private and public; confession of sins to God (see 1 S. J. i. 9)—the opening his grief (if any cannot quiet his own conscience, 1 Exh. C. S.): and special confession of his sins (if a sick person feel his conscience troubled with any weighty matter, 9 Rub. V. S.) “to some discreet and learned minister of God’s word,” being a priest; fasting, watching, reading and hearing God’s word; meditation, self-examination, confirmation and the two Sacraments of the Gospel, viz. Baptism and the Supper of the Lord.

**Member** = a limb, a part: “a *member* of Christ,” i.e. of Christ’s body, the Church; R. xii. 5; 1 C. vi. 15, xii. 27; E. iv. 25, v. 30; “we are very (true) *members* incorporate in the mystical body of God’s Son,” C. S.

N.B. “members” sometimes means “fleshly or carnal appetites,” Col. iii. 5.

**Merciful** = full of mercy: “that he will be *merciful* unto us.”

**Mercy** = undeserved pity, compassion, tenderness, unwillingness to punish; readiness to forgive and to deal tenderly with the faults, failings, weaknesses and opinions of others, S. L. i. 78; Tit. iii. 5; H. iv. 16; E. ii. 4; “show *mercy* unto thousands;” “this I trust he will do of His *mercy*.”

N.B. Shakespeare, Merchant of Venice, A. iv. sc. 1, “The quality of *mercy*,” &c.; Tit. And. A. i. sc. 2, “Wilt

thou draw near," &c.; Meas. for Meas. A. ii. sc. 2, " Well believe this," &c. " Alas! alas!" &c.

**Mind** = the thinking power, the thoughts, intentions: "with all thy *mind*;" "the peace of God shall keep your . . . . *minds*," P. iv. 7.

**Murder** = the wilful shedding of man's blood.

= taking away the life or killing a person unlawfully and *with malice*, and not by accident, mischance (Ex. xx. 13, xxi. 14; Num. xxxv. 16), or in self-defence.

= suicide or self-murder when a person is in his right mind. This is called *felo de se*. The Prince of Life alone, who had power to take His life up again, had power to lay it down, S. J. x. 18; see Hamlet, A. i. sc. 2, "O that the everlasting," &c.; A. iii. sc. 1, "To be or not," &c.

= hatred, in God's sight, 1 S. J. iii. 15; "he that smiteth his neighbour secretly, and taketh reward to slay the innocent," is guilty of murder, see Commin. S.

N.B. Killing without malice, yet by carelessness, is called *manslaughter*, Num. xxxv. 11, 15, Deut. xix. 4. For the power and right of rulers to put criminals to death, see R. xiii. 4, Art. xxxvii.

**Name** = that by which a person or thing is known. Hence, the Christian Name reminds us that we are not Jews, Turks, or Heathen, but Christians: and the *Name* of God means not only His titles as Jehovah, the Lord God, Lord of Hosts, Most High, Holy One of Israel, Jesus Christ, the Holy Ghost, but all things upon which He has put His Name, *i.e.* everything by which His excellence and character is made known to us; as His Word, house, Table, day, ministers, sacraments, people. "Thou shalt not take the *Name* . . . . in vain;" "Hallowed be Thy *Name*." See Deut. xxviii. 58; Mal. i. 11: P. ii. 10; 1 C. xi. 27, 29; 1 S. P. iii. 15. With the idea

of a *Name* we associate the whole character and personality of an individual; and so the *Name* of God is the summary of His character, or God as He is (Ex. iii. 13, 14, xxxiv. 5—7, 14): God as revealed to us in Jesus Christ (see App. VII.)

N.B. "Thou hast a name that thou livest" (Rev. iii. 1) might be applied to all the baptized—"and art dead" might be said of some.

= that revelation of God which He has been pleased to vouchsafe to us His creatures. See Ps. cxiii. 1, cxlviii. 13; Isa. l. 10; S. J. xii. 28.

**Necessary** { = that which we need or want or can-  
**Needful**    { not live without. "All things that be *needful*," "generally *necessary* to salvation." "No greater burden than these *necessary* things," A. xv. 28; "let ours learn to profess honest trades for *necessary* uses" (*i.e.* with reference to necessary wants), Tit. iii. 14, marg.

**Neighbour** = every one with whom we have to do and to whom we have an opportunity of doing good: "to do unto *all men* as I," &c., S. L. x. 36: see G. vi. 10.

= nigh-boor: nigh-peasant: one who dwells near another, 2 K. iv. 3.

N.B. In the case of children their neighbours will be, especially, their parents, brothers, sisters, teachers, school-fellows and others who live in the same village or place with them.

**Obey** = to do what you are told or ordered to do: to hearken and attend to the advice and wishes of those set over us. "Honour and *obey* the Queen;" "Children, *obey* your parents," E. vi. 1.

N.B. The Greek word for *obey* here means to hearken to with all humble submission, and implies both reverence

and obedience. “Remember and *obey* them (*i.e.* your clergymen) that have the rule over you” (*i.e.* are the guides or guide, marg.), H. xiii. 7, 17; “servants, *be obedient to* (*obey*) your masters,” E. vi. 5; “teach the young women *to be obedient to* their own husbands,” Tit. ii. 5; 1 S. P. iii. 1—6; “put them in mind to *obey* magistrates,” see 1 C. for Queen C. S.; R. xiii. 1; Tit. iii. 1; 1 S. P. ii. 13, 14; “will you reverently *obey* your ordinary?” (*i.e.* bishop or archdeacon on visitation), see Form and Manner of making of Deacons and ordering of Priests; “to love, cherish and to *obey*,” Wife’s Marriage Vow.

**Of** = by, or by the power or assistance of: S. M. xv. 5; S. Mk. vii. 11 (Greek); S. J. vi. 65. “Thou art not able . . . *of* thyself;” “an instruction to be learned *of* those,” &c.

= from: not that we are sufficient (or able) as *of* ourselves . . . but our sufficiency (our ability or power to do) is *of* God,” 2 C. iii. 5.

= over: *e.g.* “King *of* kings.”

= the origin, source or substance out of, or from which, anything is made, *e.g.* “an image *of* gold.” Gen. ii. 23, Dan. iii. 1, R. ix. 21 (Grk.) “God *of* God,” N. C.

= liable to, exposed to: “children *of* wrath;” or *of* may signify the nature of the person signified, *e.g.* “son *of* peace;” “Son *of* God;” “generation *of* vipers.”

= according to, owing to: “*of* His mercy and goodness.”

**Ordained** = appointed, instituted, ordered, commanded: “*ordained* by Christ Himself;” “so *ordain* I in all the churches,” 1 C. vii. 17; “so hath the Lord *ordained*,” 1 C. ix. 14; “the powers that be are *ordained* of God,” R. xiii. 1; “and He *ordained* twelve,” S. Mk. iii. 14; Tit. i. 5.

**Order myself** = to conduct, behave myself: to *order myself* lowly."

**Other** = different from, diverse, of another sort "none other gods but me."

**Partaker** = one who has or takes a part or share of anything; a sharer; a comrade; 1 C. x. 21, H. xii. 8; "the benefits whereof we are *partakers* thereby." The same word in the Greek is construed a *partner* or *companion*, S. L. v. 10; 1 C. x. 20; 2 C. viii. 23; H. x. 33; "*partaker* of other men's sins," 1 T. v. 22; "*partaker* of the fruits," 2 T. ii. 6: "*partakers* of Christ's sufferings," 1 S. P. iv. 13; "*partakers* of the benefit," 1 T. vi. 2. An accomplice, Ps. l. 18; yokefellow, P. iv. 3.

**Pastor** = a feeder, a herdsman; hence pasture, S. J. x. 9, Ps. xxiii. 2; pasturage means food for cattle; "spiritual *pastors*."

= (especially) a shepherd (sheep-herd).

= a minister of Christ whose office and duty it is to feed (*i.e.* to shepherd, or do all that a shepherd does to and for his sheep) the sheep of Christ's flock, S. J. xxi. 15—17; A. xx. 28: E. iv. 11.

N.B. 1. For the words *Pastor* and *Shepherd* as used of God, of the ministers of God and of Christ, see Ps. xxiii. 1; Isa. xl. 11; Jer. iii. 15; S. J. x. 11; E. iv. 11; H. xiii. 20; 1 S. P. ii. 25, v. 4.

2. In the Prophets it often means a lay-ruler (King, Prince, Noble, Magistrate), Jer. xii. 10; xxv. 34;—in the New Test. never, but always a spiritual ruler, a clergyman.

**Perform** = to practice: "by reason of their tender age they cannot *perform* them" (*i.e.* repentance and faith); 2 C. viii. 11.

= to fulfil, or to make good: e.g. "which promise . . .

they are bound to *perform* ;” Deut. ix. 5; Jer. xxviii. 6; S. M. v. 33.

**Picking** = small thefts, pilfering or petty thieving : taking a part of anything : *e.g.* taking sticks out of a hedge or flowers or fruit without leave. See “Words discriminated.”

**Pledge** = a token ; something given or appointed as a security.

= something to make sure that a promise to do or give anything shall be certainly kept: *e.g.* the outward and visible signs (*i.e.* what we see with our bodily eyes) of the Sacraments are *pledges* that God will give what we do not see (*viz.* the inward and spiritual grace). “He hath instituted and ordained holy mysteries as *pledges* of his love,” Exh. C. S. See Deut. xxiv. 6; Job. xxiv. 3, 9. The rainbow, Gen. ix. 13.

**Pomps** = (literally) processions ; originally applied to the shows and games in the heathen theatres and amphitheatres = (now) fairs and theatres (under certain circumstances), dancing-booths, saloons, casinos, &c. : vain outside show or display, grandeur, vain glory: “lust of the eye and the pride of life,” 1 S. J. ii. 16; “*pomps* and vanity ;” “the *vain glory* of the world,” B. S.

N.B. David, 2 S. xxiv. 2; Hezekiah, Is. xxxix. 2—4; Herod, A. xii. 21; Herod Agrippa and Bernice, A. xxv. 23.

**Prayer** = “the making known our requests unto God,” S. L. xviii. 1; E. vi. 18; P. iv. 6: pouring out the heart before God, Ps. xlvi. 4; lxii. 8: the lifting up of the soul to God ; the speaking with the heart to Him, Ps. xxv. 1, lxxxvi. 4, cxlii. 8; 1 S. i. 12, 13 (“she spake in her heart,” see Gen. xxiv. 45) : the asking God what we desire of Him, 1 S. J. v. 14, 15 : “to call for by diligent *prayer*.”

See Hamlet A. iii. Sc. 3, "And what's in prayer," &c.; Tempest.—Epilogue, "And my ending," &c.

N.B. 1. Asking *for* anything is called *supplication*, e.g. "Give us this day" &c.; and all the petitions in Litany which begin "That it may please."

2. Praying *against* anything is called *deprecation*; e.g. "Deliver us from evil;" and those petitions in Litany which end with "Good Lord, deliver us."

3. Prayer for others is called *intercession*: S. M. v. 44; S. J. xvii. 9, 15, 20; S. Jas. v. 15; 1 T. ii. 1; H. vii. 25.

N.B. The Lord's Prayer.

4. Obscurations or pleadings on account of: by virtue of, e.g. "By the mystery of Thy holy Incarnation," &c.

5. When the words "prayer and supplication" are used together we may understand one to mean *deprecation* and the other *supplication*, and when we have "desires and petitions," the former means our wishes and wants, the latter our prayers and askings.

6. "The Hours" of prayer or "Canonical" Hours, viz., those times of every day which were appointed for the public worship of God, before the "Reformation:" they were seven in number, viz.:—

1. *Nocturns*, otherwise *Matins*, properly a night-service, used before daylight, to which was generally added *Lauds*, an early morning service.

2. *Prime*, a later morning service: 3, *Tierce*, at 9 a.m.: 4, *Sext*, at noon; 5, *Nones*, at 3 p.m.; 6, *Vespers*, or evening service; 7, *Compline*, at bed-time.

7. The *Matins*, or Morning Prayer of the P. Bk. is an abridgment of Matins, Lauds, and Prime.

The *Evensong* or Evening Prayer is that of Vespers and Compline.

See Cymbeline, A. i. Sc. 4, "At the sixth hour," &c.; Antony and C. A. ii. Sc. 1, "Know worthy Pompey," &c.; Hen. V. A. iv. Sc. 1, "O God of battles," &c.; Rich. III. A. v. Sc. 3, "O thou whose captain," &c.

**Promise, v.** = to *put forth* some purpose as intended to be fulfilled by you.

= to say, declare, or affirm that you will do or will not do a thing: "they did *promise* . . . three things;" "they *promise* them liberty," 2 S. P. ii. 19; "they *promised* to give him money," S. Mk. xiv. 11.

**Promise, n.** = God's or man's word that he will do or will not do a thing: the "*promises* of God made," &c.; "where is the *promise* of His coming?" 2 S. P. iii. 4; "Which *promise* when," &c.

**Purpose** = to intend or settle or design beforehand to do a thing: to set one's mind upon doing it: "stedfastly *purposing* to lead a new life;" "I *purposed* to come unto you," R. i. 13; "*purposed* in the spirit to go to Jerusalem," A. xix. 21; "*purposed* (had a mind) to return through Macedonia," A. xx. 3; "as he *purposeth* in his heart," 2 C. ix. 7; "I am *purposed* that my mouth shall not transgress," Ps. xvii. 3.

N.B. To *purpose* generally implies the use of means towards an end, and in this respect differs from to *intend*.

**Quick** = living: "to judge the *quick*," i.e. those that shall be alive when Christ comes to judgment, 1 Th. iv. 17; "*quick* and dead," A. x. 42, 2 T. iv. 1, 1 S. P. iv. 5; "*quick* raw flesh," Lev. xiii. 10; "*quick* into the pit," Num. xvi. 30 (Conf. v. 33); "let them go down *quick* into hell" (i.e. the grave), Ps. lv. 15; "swallowed us up *quick*," Ps. cxxiv. 3; "the word of God is *quick*," H. iv. 12; hence a *quick*-set hedge, i.e. not a dead fence; "to cut the nail

to the *quick*,” i.e. to the roots; and “to *quicken*” = to make alive.

N.B. *quick*-silver, *quick*-sand, *quick*-lime.

**Receive** = to have that which is given by another: “what are . . . we *receive* thereby?” “taken and *received*”; “*receive* ye the Holy Ghost,” S. J. xx. 22.

**Redeem** = to deliver from anything by paying a price: to ransom a slave or captive from the enemy; see S. L. i. 68, 1 C. vi. 20, Tit. ii. 14, 1 S. P. i. 18, 19.

= to buy again or back something which had been sold; Lev. xxv. 25, &c.; “who hath *redeemed* me;” “Almighty God, who hast purchased to Thyself,” &c., 1 C. Emb. Wk.

**Refresh** = to make fresh again, to comfort, to encourage, to revive, to “put in spirits;” *refreshing* of our souls; “for they have *refreshed* my spirit and yours,” 1 C. xvi. 18; “*I will give you rest*,” S. M. xi. 28; (“I will *refresh* you,” C. S.); see Philem. 20, 2 C. vii. 13.

**Rehearse** = to say over again, repeat, recite, or say by heart; to tell or relate: “*rehearse* the articles of thy belief;” “*rehearse* it in the ears of Joshua,” Ex. xvii. 14; “*rehearse* the righteous acts of the Lord,” Judg. v. 11; “Peter *rehearsed* the matter,” A. xi. 4; “they *rehearsed* all that God had done,” A. xiv. 27.

**Remember** = to call to mind, to bear in mind, to recollect: not to forget, not to let a thing slip from the mind; H. ii. 1: “*remember* that thou keep holy” &c.; “I do *remember* my faults this day,” Gen. xli. 9; “I *remember* the days of old,” Ps. cxliii. 5; “*remember* me when thou comest into Thy kingdom,” S. L. xxiii. 42; “neither *remember* the five loaves,” S. M. xvi. 9.

**Remembrance** = recollection, calling to mind: “with a thankful *remembrance* of His death.”

=a memorial, a memento, a memory ; “for a continual remembrance of His death,” Exh. C. S.; “a perpetual memory of that His precious death,” Pr. of Cons. C. S.

N.B. The Greek word for *remembrance* (*anamnēsis*) occurs four times in the New Test., S. L. xxii. 19, 1 C. xi. 24, 25 (referring to the Eucharist), H. x. 3; and twice in the Septuagint or Greek version of the Old Test., Lev. xxiv. 7, 8, Num. x. 10; and always denotes a solemn, public, ecclesiastical *memorial BEFORE GOD*.

**Renounce** = to disown or deny; S. M. x. 33, 2 T. ii. 12: to declare that we are enemies to, or against: to break off all fellowship with: “that I should *renounce* the devil;” “dost thou *renounce* (world, flesh, devil) . . . so that thou wilt not follow nor be led by them,” B. S.

N.B. This word was substituted for “*forsake*,” which occurs in Edw. VI., P. Bks. 1549, 1552; for we do not *actually* forsake the devil, world, and flesh, but *declare our hostility* to them. See the words of reception into the congregation of Christ’s flock, B. S.

**Repent** = (see **Repentance**) “whether they *repent* them,” see under **Submit**.

**Repentance** = a looking back with self-punishing *pain* on past sin; called “*penance*” in Commin. S.

= a change or alteration of mind; H. xii. 17. See Measure for Measure, A. ii. sc. 3, “I do confess it,” &c.; Hen. V. A. iv. sc. 1, “More will I do,” &c.

N.B. 1. “Repentance to salvation not to be repented of” (2 Cor. vii. 10), *i.e.* “repentance unto life” (A. xi. 18), or the repentance required of those adults who come to be baptized, and of infants “when they come to age,” and the first qualification for those who come to the Lord’s Supper, is such a change of mind as is followed by a change of *conduct or behaviour* from evil to good, *i.e.* a “*repent-*

*tance* whereby they *forsake* sin," S. L. xv. 18, 19. Contrition = the thorough breaking and bruising of the whole substance of the soul; a making it soft and tender throughout.

2. A knowledge and conviction of sin must go before (2 S. xii.), and then "godly sorrow *worketh* repentance," 2 C. vii. 10; see S. L. xxii. 61, 62; and makes a man *confess*; Ps. xxxii. 3—5; 2 S. xii. 13; S. L. xxiii. 40, 41.

3. The following epithets of "repentance unto salvation" occur in P. Bk.: faithful, true, hearty, unfeigned, earnest and true, serious (seriousness to his repentance, 4 p. V. S.)

4. Repentance is God's gift procured by Christ (A. v. 31) and conveyed by the Holy Spirit. "Let us beseech . . . to grant us true repentance, Abs.; that it may please . . . to give us true repentance, Lit.; give him unfeigned repentance." V. S., see A. xi. 18.

**Require** = to need, to ask of as necessary, to demand as needful: "what is *required* of those who come?" &c. "I *require* and charge you both," M. S.; "because it is *requisite*" &c., Exh. C. S.; "it is *required* in stewards . . . be found faithful," 1 C. iv. 2.

**Resurrection** = the being made straight or erect again.

= the rising of a dead body from the grave; S. J. v. 29; A. i. 22, ii. 31, xxiv. 15; P. iii. 11; 1 Th. iv. 16; H. vi. 2, xi. 35; Rev. xx. 5. "I believe the *resurrection* of the body" (of the flesh, B. S., V. S.); "I look for the *resurrection* of the dead," N.C.; "all men shall rise again with their bodies," Ath. C.

See Job xix. 25—6, ; 1 K. xvii. 22; Ezek. xxxvii. 8; Dan. xii. 2; Ps. xvi. 10, 11; xvii. 16; S. M. xxii. 31, 32; xxxv.

32, &c.; S. Mk. v. 22, &c.; S. L. xvii. 33; S. J. xi., v. 28; A. ix. 40, &c.; xxiv. 15; 1 C. xv., 2 C. v. 10; P. iii. 21; Th. iv. 16, 17; Rev. xx. 13.

N.B. Christ is called “the *Resurrection*” (S. J. xi. 25) as being the cause and author of our resurrection. There is a resurrection of the soul, a spiritual resurrection in this life, S. J. vi. 25.

**Reverently** = respectfully, with regard or care for: S. M. xxi. 37; “to order myself . . . . reverently to all my betters;” “feared not God nor regarded (had reverence or respect for) man,” S. L. xviii. 2, 4; “we gave them *reverence*,” H. xii. 9; Mephibosheth, 2 S. ix. 6; Mordecai, Esth. iii. 2.

N.B. rubrics after Offertory sentences, and respecting “what remaineth of the consecrated elements.”

**Sabbath** = rest; hence Sabbath-day = day of *rest*; “there remaineth a rest (marg. a keeping of a *Sabbath*) to the people of God,” H. iv. 9.

N.B. 1. Sabbaths (in the plural) mean all the feasts or festivals of the Jews, Lev. xix. 3, 30.

2. Distinguish between Sabbath = rest,

Sabaoth = hosts or armies.

**Sacrament** = (generally) any thing whereby an holy thing is signified. In this case *matrimony* is called a Sacrament in the Homily on Swearing.

= any holy rite or mystery: “he hath instituted and ordained holy *mysteries*,” Exh. C. S.; “who have duly received these holy *mysteries*,” p. Post C.

= (particularly or exactly) “a visible sign of invisible grace” (Homily on Com. Pr. and Sac.).

= a means whereby we receive grace: a pledge to assure us that we do.

= a badge or token of Christian men's profession, and a certain sure witness and effectual (because of Christ's institution and promise, Art. xxvi.) sign of grace and God's good will towards us, Art. xxv.; see Arts. xxvii. xxviii.

= "a visible sign expressly commanded in the N. Test., whereunto is annexed the promise of free forgiveness of our sins and of our holiness and joining in Christ," Hom. Com. Pr. and Sac.

N.B. 1. This can be said only of the two Sacraments of Baptism and the Lord's Supper ordained by Christ Himself: or what are properly the Sacraments of the Gospel, hence the use of the word Sacrament is limited by the Church of England to those mysteries wherein we are made one with Christ and Christ with us, "ye in Me and I in you," S. J. xiv. 20.

2. The following are the various names given to the Sacrament of the Lord's Supper in the Bible, Catechism, Communion Service, and the Articles:—Breaking of Bread; Supper of the Lord; Holy Supper; Lord's Supper; Lord's Table; Holy Communion; the Holy Sacrament; Heavenly Feast; Banquet of Heavenly Food; most comfortable Sacrament of the Body and Blood of Christ; Holy Mystery; a perpetual memory (memorial) of Christ's death; a sacrifice of praise and thanksgiving (Eucharist); a badge or token of a Christian man's profession; a sure witness and sign of grace.

(See Appendix III.)

**Sacrifice** = something offered up to God: a thing voluntarily surrendered or given up which costs the sacrificer something: and not a *thing* merely, but an *action performed on that thing* as well; *i.e.* immolation, or something answering to it.

= a victim slain in honour of God, or to turn away His anger and get forgiveness; S. L. ii. 24, xiii. 1; A. xiv. 13, 18; H. v. 1, vii. 27; “continual remembrance of the *sacrifice* of the death” &c.; “but this man (Christ Jesus) after He had offered one *sacrifice* (*i.e.* one offering) for sins for ever,” H. x. 12; see E. v. 2.

= the *bodies* of Christians, R. xii. 1, Pr. Post Com.: their *services*, 1 S. P. ii. 5: their *faith*, P. ii. 17: their *praises* and *works of charity*, H. xiii. 15, 16; P. iv. 18; conversion of unbelievers, R. xv. 16. see C. 2 a. E.; Pr. Cons. C. S.; “accept this our *sacrifice* of praise and thanksgiving,” Pr. Post C.

N.B. 1. In the sacrifices ordained by God there was either the taking away of life or the destruction, total or partial, of the thing offered: the essential feature was the surrender of life.

2. In the Lord’s Supper we acknowledge—
  1. A *Eucharistical* sacrifice of praise and thanksgiving;
  2. A *Commemorative* sacrifice, or a memorial of the sacrifice of the Cross;
  3. A *Representative* sacrifice, or the representation of the Passion of Christ before the eyes of His Heavenly Father;
  4. An *Impetrative* sacrifice, or an impetration of the fruit and benefit of His Passion by way of real prayer;
  5. An *Applicative* sacrifice, or an application of His merits to our souls—but NOT a *Suppletory* sacrifice to supply the defects of the sacrifice of the Cross. See Bramhall’s *Replication*, Bp. Wordsworth’s *Theophilus Anglicanus*, chap. vi. ad finem, and “Church Doctrine—

Bible Truth," pp. 185—190, by Rev. F. H. Sadler.

**Saints** =every one who is set apart, separated for or dedicated to, or called to the service of God. "Grant that . . . is dedicated to Thee may also be endued," &c., B. S.

N.B. 1. All the members of Christ's Church are styled "*saints*" by S. Paul at the beginning of his Epistles, whether walking worthy or unworthy of their vocation, R. i. 7; 1 C. i. 2; 2 C. i. 1; E. i. 1; see A. ix. 13, 32, 41; 1 C. vi. 1.

2. So whole Jewish people called "a holy nation," Deut. vii. 6, xiv. 2, 21, and the two divisions of the Temple are called "the Holy place" and "the Holy of Holies."

= every one who is holy in heart and life, *i.e.* "sanctified in Christ Jesus," 1 C. i. 2; "purifying their hearts by faith," A. xv. 8, 9; "holy in all manner of conversation," 1 S. P. i. 15; "communion of *saints*;" "grant us so to follow Thy blessed *saints* in all virtuous and godly living," C. All S.

**Salvation** = safety (both ghostly and bodily): a saving, a preservation: "state of *salvation*;" "prepared an ark to the *saving* of his house," H. xi. 7; "neither is there *salvation* in any other," A. iv. 12.

N.B. 1. The word *health* sometimes means *salvation*, as, "there is no *health* in us;" "for this is for your *health*" (*i. e.* safety), A. xxvii. 34; so also "*saving health*;" Pr. all Cond. of Men; see Ps. li. 14, cxix. 123 (conf. P. Bk. with B.Vers.), lxvii. 2: "to know and believe to his soul's *health*," Exh. Godparents.

2. Salvation is spoken of in Scripture as either—

1. past, 2. present, or 3. future, according as redemption, grace or glory is the point in view.

1. R. viii. 24; E. ii. 5, 8; 2 T. i. 9; Tit. iii. 5.
2. A. ii. 47; 1 C. i. 18, xv. 2; 2 C. ii. 15.
3. S. M. x. 22; R. xiii. 11; P. ii. 12; H. ix. 28.
3. Jesus Christ is not only called “the Author of eternal salvation” (H. v. 9), but *Salvation* itself: see S. L. ii. 30; Isa. xxvi. 1 (omitting words in italics).
4. The Latin word *salus* (from whence *salutary*) means both *a sound state of health*, and *safety*.

**Sanctify** = to separate, set apart or consecrate both persons and things from a common unto a holy or sacred use (“who *sanctifieth* me,”) *e.g.* the Temple, Churches, Priests, Churchyards (or “God’s Acre” or Cemeteries, *i.e.* sleeping places for dead bodies), Tombs, &c. (“Sacred to the memory”); “*sanctify* this water to the mystical washing away of sin,” B. S.; see Lev. xxvii. 14 &c.; also Isa. xiii. 3, “I have commanded my *sanctified* ones,” *i.e.* the heathen armies of God’s wrath. See S. M. xxiii. 17, 19, “the temple that *sanctifieth* the gold,” “the altar that *sanctifieth* the gift;” also C. vii. 14, “For the unbelieving husband is *sanctified* by the wife,” &c.

= to make holy, to cleanse; “who *sanctifieth* me;” “but ye are washed, but ye are *sanctified*,” 1 C. vi. 11; see 2 Th. ii. 13; 1 S. P. i. 2.

**Saviour** = Jesus: S. Matt. i. 21.

**Serve** = to act or behave as a subject ought to a king: “that we may *serve* him as we ought to do;” “to *serve* Him truly;” “that we and all her subjects may faithfully *serve*,” Pr. for Q. C. S. **Idolatry** = serving an idol; but see Deut. vi. 13, x. 20, S. M. iv. 10.

**Sign** = token, emblem: that by which anything is shewn or pointed out: that which being set before our eyes reminds us or makes us think of something which *we cannot see*, or which has been done for *us*, or which

we have to do, *e.g.* the Cross made upon the forehead after Baptism ("we do sign him with the *sign* of the Cross in *token*," B. S.): the laying-on of hands in Confirmation ("we have laid our hands to certify them (make them sure) by this *sign* of Thy favour," Conf. S.) and in Ordination: the plain gold ring upon the fourth finger of a woman's left hand: the name of a street: the sign of a shop: footprints: a smile: a frown.

N.B. Sacraments are signs which represent and set before our eyes what Christ hath done for us.

**Signified** = meant, expressed, represented or understood by an outward sign or token: "what is the inward part or thing *signified?*" See word **Sign**.

N.B. The common expression, "it does not *signify*" = it is unimportant, insignificant, makes no mark.

**Sin** = transgression, *i.e.* stepping over the bounds of the narrow way; transgression of the law of God (lawlessness), 1 S. J. iii. 4; R. v. 14: 1 T. ii. 14: unrighteousness, *i.e.* iniquity (not equity), injustice, S. M. vii. 23; 2 C. vi. 14; 1 S. J. v. 17: ungodliness, R. i. 18; trespass, *i.e.* falling from the right way, S. M. vi. 14: disobedience, R. v. 19; 2 C. x. 6; H. ii. 2: error (*i.e. lit.* ignorance), H. ix. 7; see Pr. for Sick, V. S.: debt, or what we owe to God, S. M. vi. 12: fault, 1 C. vi. 7; G. vi. 1; S. Jas. v. 16: offence, R. iv. 25: a fall, R. xi. 11 (see Art. ix., Original Sin): wickedness, 1 S. J. v. 19: evil, Eccles. ix. 3; R. vii. 19: misdoing, "we are heartily sorry for these our *misdoings*," Confess. C. S.

= (Gk. *amartia*) a missing the mark, end or aim of our existence; a falling short of the law, the ideal, the good works which God has prepared beforehand for us to walk in.

N.B. To be *inclined* to steal is an effect of original

**sin** : to *steal* is *actual sin* : to leave undone what we ought is a sin of *omission*, a shortcoming : to do or say or think what we ought not is a sin of *commission*.

**Sinful** = guilty of faults which incur *Divine* displeasure : “*sinful lusts*.”

**Slander** = bearing false witness in private life : “my tongue from *slander*;” see word **Devil**.

**Soberness** = the curbing or checking of a spirit of lightness, and of thoughtless, careless behaviour, 1 T. iii. 2; Tit. i. 8, ii. 4, 6; 1 S. P. iv. 7; “my body in *soberness*.”

= sobriety, 1 T. ii. 9, 15.

= soundness of mind, the opposite to madness, A. xxvi. 25.

N.B. In such passages as 1 Th. v. 6, 8; 1 S. P. v. 8, it is opposed to drunkenness.

**Soul** = that part of a man that shall never die, which is immortal.

= man’s *will, purpose* : “with all my *soul*.”

**Special** = particular, not common, extraordinary : designed or intended for a particular purpose, suited or adapted for every species : “without His *special grace*;” “God wrought *special* miracles by the hands of Paul,” A. xix. 11 : the same Greek words are used A. xxviii. 2 for “*no little*” (kindness); “that as by Thy *special grace* preventing (*i.e.* going before) us,” C. East. D.

N.B. 1. The Prayers and Thanksgivings to be used on “several occasions,” e.g. in Ember-weeks, during the Session of Parliament, &c., are *special* Prayers.

2. *Special services, special opportunity, special train, special favour, &c.*; “*special confession of his sins*,” 4 Rub. after Creed V. S.

**Spiritual** = that which relates or has to do with the *spirit or mind or soul* as opposed to the body : “dangers

ghostly," i.e. spiritual, such as "all evil thoughts which assault and hurt the soul," C. 2 S. in L.; hence "*spiritual Pastors*" = Clergymen who have the care of souls.

= relating to the Holy Spirit; proceeding from, done by Him: e.g. "*spiritual grace*," "*spiritual songs*," E. v. 19; "*spiritual gifts*," 1 C. xii. 1.

**State** = a situation, position: "*state of salvation*."

= estate, condition, rank, occupation: "that *state* of life," &c.; "man at his best *state*," Ps. xxxix. 5; "the last *state* of that man," S. M. xii. 45; see 1 Ch. xvii. 17; S. L. i. 48: "we humbly beseech Thee for all sorts and *conditions* of men;" "receive our prayers for all *estates* of men in Thy Holy Church," 2 C. G. F.

**Steal** = to take what is not our own by *stealth*, i.e. secretly.

N.B. To rob = to take our neighbour's property by force: to cheat = to do so under false pretences (false weights, scant measure, adulteration, idle, neglectful, careless, wasteful service, Deut. xxv. 13—16; S. L. xvi. 1): to extort = to defraud by taking advantage of our position: to do mischief = to injure wantonly our neighbour's property: to purloin = (pour s'éloigner) to remove for oneself, Tit. ii. 10; see Prov. xxx. 8, 9, Jer. xvii. 11, Zech. v. 3, 4, E. iv. 28: to commit sacrilege = to rob churches or temples, A. xix. 37, R. ii. 22; it is the crime of robbing God by appropriating to self what is devoted to religion, see Mal. iii. 8—10.

**Steadfastly** = firmly, constantly: "*steadfastly* purposing to lead a new life;" "all this (Apostles' Creed) I *steadfastly* believe;" 2. Answ. of Godparents; "when she saw she was *steadfastly* minded," Ruth i. 18; "He *steadfastly* set His face to go to Jerusalem," S. L. ix. 51.

N.B. **Stead** = place e.g. bedstead the place for the

**bed**: instead = in the place of; hence *steadfast* = fast or firm in the place or position on which a man takes his stand.

**Stranger** = one who was not a Jew: see Ex. xii. 49, xxiii. 9; Neh. xiii. 16 &c.; Isa. xiv. 1; S. M. xvii. 25.

= any one who does not belong to the family: any one staying in the house: a friend who is on a visit: a lodger who boards with us: "the *stranger* that is within thy gates:" see for application to Christians in the world, 1 S. P. ii. 11.

**Strengthen** = to make strong, to confirm, to give power to: "*strengthening* . . . of our souls;" "when . . . converted, *strengthen* thy brethren," S. L. xxii. 32; "do all things through Christ *in-strengthening* me," P. iv. 13; "Lord stood . . . and *strengthened* me," 2 T. iv. 17: "*strengthened* with all might" &c., C. i. 11; see C. 4 S. a. Epiph.; C. 1 S. a. T.

**Submit** = to yield, give up to, shew due obedience and respect to: to be subject to: "to *submit* myself to all my governors;" "*submitting* yourselves wholly to His holy will," Exh. C.S. and V.S.; "obey them that guide, and *submit* yourselves," H. xiii. 17, marg.; "*submit* yourselves to every ordinance," 1 S. P. ii. 13; see Gen. xvi. 9.

This word like *repent*, *assemble*, *endeavour*, *remember* is used reflexively in P. Bk.

**Succour** = to run up to for the purpose of assisting; to help, support; "to *succour* my father" &c.; 2 S. viii. 5, xxi. 17; R. xvi. 2; "He is able to *succour* them that are tempted," H. ii. 18; "that it may . . . to *succour* all them that are in danger," Lit.; "with great might *succour us*," C. 4 S. in A.; "by Thy appointment they

(angels) ... *succour us*" C. S. Mich.; "to comfort and *succour* all... in this transitory life," Pr. Ch. Mil.

**Suffer** = to undergo, or to be made to feel pain, &c., either of mind or body: "He *suffered* under P. Pilate;" "before I *suffer*" (death), S. L. xxii, 15.

= to endure, to sustain, to bear up bravely against sufferings, 2 T. ii. 12; S. Jas. i. 12; see Ps. ci. 5; A. xii. 2.

N.B. 1. Christ's suffering called "His passion," A. i. 3, meaning "the suffering of death," H. ii. 9, now commonly applied to all that He underwent from the agony in the garden until His giving up the ghost; commemorated in Holy Week, by some called "Passion Week." **Passions** (now used only of evil affections) = feelings of any kind, see Art i.

2. He *suffered*—poverty, hunger, thirst, weariness, reproaches, griefs, sorrows (Is. liii. 3), temptations, gain-sayings of sinners, rejection by His own people, denial and forsakings by His disciples, disappointment, unbelief, agony, betrayal, false accusations; from being stripped, mocked, scourged, spitted on, buffeted, crowned with thorns, wounded; from cross-bearing, nailing to cross, exhaustion, being taunted, reviled, placed between two thieves, forsaken of God. See also Ps. xxii. 6, 7, 12—15, 17, 18; lxix. 12.

3. The expression "suffer it to be so now" (S. M. iii. 15) = endure it, put up with it, allow it.

**Surety** = security, bondsman: Gen. xlivi. 9, xliv. 32; see Philem. 18, 19. Jesus Christ "the *surety* of a better testament," H. vii. 22; "because . . . both by their *sureties*."

= one who pledges to take upon himself the obligations of another if that other do not fulfil them.

= sponsor, *i.e.* one who answers for, and engages that his Godchild shall “be taught....what a solemn vow” &c.

N.B. Godparents are called *sureties* or *securities* because they bind themselves to the Church to provide that their Godchildren shall be taught and brought up in the faith of that Church.

**Take** = to take up, to utter, to use, to apply: “thou shalt not *take* the name...in vain.”

= to lay hold of, to get from another: “*taken* and received.”

**Teacher** = one who teaches or gives lessons, an instructor: A. xiii. 1; R. ii. 20; 1 C. iv. 15; 1 T. ii. 7; 2 T. i. 11: *e.g.* schoolmaster or mistress, a monitor, a tutor, a governess, “a pupil-*teacher*.”

= a doctor, S. L. ii. 46: “sitting among the doctors,” *i.e.* teachers. See S. L. v. 17; A. v. 34.

N.B. 1. In the following texts the Greek word for *teacher* is translated *master*; S. M. ix. 11, x. 24; S. L. iii. 12; S. J. iii. 10; S. Jas. iii. 1.

2. Tutor, which now means one who gives instruction, was synonymous with guardian; G. iv. 2.

**Temperance** = self-restraint, self-control; curbing or checking all self-indulgence in eating, drinking, &c.: moderation in all things, and especially with regard to sensual pleasures: command over self in regard to our passions and appetites: “to keep my body in *temperance*;” “as he reasoned of righteousness, *temperance*” &c. A. xxiv. 25. See G. v. 23; 2 S. P. i. 6.

**Temptation** = trial, probation or proof, putting to the test: “God did tempt Abraham,” Gen. xxii. 1, 2; see Job i. 11, 12, xxiii. 10; Deut. viii. 2, xiii. 3; 1 C. x. 13;

2 C. xii. 7, 9; S. Jas. i. 2, 3; 1 S. P. i. 6, iv. 12. "God has a trial for each of us in *faith* as well as in *conduct*."

= seduction, enticing or soliciting to evil; see S. L. xxii. 31; S. M. iv. 1; S. Jas. i. 13—15: "Lead us not into *temptation*."

**Tender** = young, weak: "by reason of their *tender* age:" just as we call grown-up people "such as are of *riper* years;" or such as have "come to years of discretion" (Conf. S.), *i.e.* to that age when they may be expected to *discern*, see. and know the difference between right and wrong.

**Thank**, v. = to say we are grateful for any act of favour or kindness: "I heartily *thank*" &c.

**Thanks**, n. = acknowledgment in words for a favour or kindness; "to give Him *thanks*:" used in the singular, S. L. vi. 32—34.

**Thankful** = full of thanks or gratitude; grateful: "*thankful* remembrance of His death;" "let the peace of God rule . . . and be ye *thankful*," C. iii. 15; "be *thankful* unto Him," *Jubilate*.

N.B. *Thankful* is applied to express our feeling of God's goodness.

**Grateful**, in reference to the favour of a human agent. We *feel* thankful; we *show* gratitude.

See Hen. V., A. iv. sc. 8, "O God, Thine arm," &c.; Par. Lost, Bk. iv. ll. 55—57, "a grateful mind," &c.

**Then** = at that time, *i.e.* when you were baptized.

**Thereby** = from thence; by or by means of that: "what are the benefits whereof we are partakers *thereby*," *i.e.* the inward part; "the benefits we receive *thereby*," *i.e.* "the sacrifice of the death of Christ;" "*thereby* some have entertained angels," H. xiii. 2; "that ye may grow *thereby*," 1 S. P. ii. 2.

= by that way, Isa. xxxiii. 21.

**Thereof** = of it: "a pledge to assure us *thereof*," i.e. "of the inward and spiritual grace."

**Towards** = with regard to: "duty *towards* God."

**Trespass**, n. = transgression, error: "forgive us our *trespasses*."

= a passing away from, beyond or across the right road: see under word **Sin**.

**Trespass**, v. = to fall from the right way, from right, truth, and duty; to overstep a boundary: "them that *trespass* against us."

**True** = not false, genuine, honest: "*true* and just in all my dealing;" "those that are departed in the *true* faith," Bl. S.; "we are *true* men," Gen. xlii. 11; see Deut. xvii. 4.

**Truly** = of a truth, according to truth, justly, honestly, faithfully: "to labour *truly* to get mine own living;" "to serve Him *truly* all the days."

**Trust**, v. n. = to be confident, to feel sure, to have no doubt: "and this I *trust* He will do."

**Trust**, v. a. = to place confidence in, to depend upon another; "because he *trusteth*," &c., Isa. xxvi. 3, 4; see Ps. cxviii. 8; S. Mk. x. 24; 2 C. i. 9; 1 T. iv. 10.

N.B. In such texts as follow it means to *hope* or expect: S. M. xii. 21; R. xv. 24; 1 C. xvi. 7.

**Trust**, n. = confidence, reliance, dependence, hope: "to put my whole *trust* in Him;" see Ps. xl. 4, lxxi. 5; Pr. xxix. 25; 2 C. iii. 4.

**Under** = in the time of: "suffered *under* Pontius Pilate."

= beneath: "those in authority *under* her."

**Unto** = until: "*unto* my life's end," see Num. xxxv. 25.

= *the old word for to*: as regards, as concerns

with reference to: as touching: as far as regards: "a death *unto sin* and a new birth *unto righteousness*;" "dead *to sin*;" "He died *unto sin once*," R. vi. 2, 10; "dead *to the law*," G. ii. 19.

**Vain, In** = to no purpose, to no end, uselessly: for a light and *vain* purpose: "thou shalt not take . . . *in vain*;" "*in vain* do they worship," S. M. xv. 9, S. Mk. vii. 7; "unless ye have believed *in vain*," 1 C. xv. 2; see G. ii. 2, 2 C. vi. 1.

**Vanity** = emptiness; worthlessness; cares, riches, pleasures of this life, S. L. viii. 14: trifles; petty pride, e.g. pride of dress, good looks, cleverness: "the pomps and *vanity*" &c.; "turn away mine eyes from beholding *vanity*," Ps. cxix. 37.

**Verily** = truly, in truth, certainly, indeed, in very deed: see under word **Amen**. "Yes, *verily*;" "*verily* and indeed taken;" "*verily, verily* I say unto you," S. J. vi. 47; "Elias *verily* cometh first," S. Mk. ix. 12. So, **very** = true; e.g. "*very* God of *very* God:" "this is the *very* Christ," S. J. vii. 26; "was made *very* man," Prop. Pref. Chr. Day.

**Visit** = to send good or evil upon a person; to punish, to take vengeance on: Jer. v. 9; "*visiting* the sins of the fathers;" "I will *visit* their sin on them," Ex. xxxii. 34; "*visit* their transgressions with a rod," Ps. lxxxix. 32.

= to go or come to see in order to assist or benefit; to show kindness to; to take care of: "look down and *visit* this vine," Ps. lxxx. 14, H. ii. 6, S. Jas. i. 27; "came to *visit* us in great humility," C. Ad. S.

N.B. how apt to call chastisements rather than mercies, divine visitations, e.g. famine, &c.; but so also is a good harvest (Ps. lxv. 9), and to recover health as much as to die.

**Visible** = able to be seen or looked at: "an outward and *visible* sign;" "by Him (Christ) were all things created . . . *visible* and invisible," C. i. 16; see 2 C. iv. 18.

**Vow** = to make a solemn promise to God: "they did promise and *vow* three things;" "when thou *vowest* a vow;" Eccles. v. 4; see Gen. xxviii. 20, 22; Deut. xxiii. 21; "*vow* and pay unto the Lord your God," Ps. lxxvi. 11; A. xxi. 23, xxiii. 12, and "it is your parts . . . what a solemn *vow*," Exh. to Godp.

**Whereby** = by which (*i.e.* means): "as a means *whereby*."

**Wherein** = in which (*i.e.* Baptism); "*wherein* I was made."

**Whereof** = of which: "the benefits *whereof*," &c.

**Which** = who: "*which* art in heaven."

**Wicked** = guilty of unmitigated moral evil either of character or actions; "*wicked* world." In 2 Th. ii. 8 used as a noun: "that *wicked*" (one).

**Wickedness** = evil deeds, iniquities, A. iii. 26: badness, evil disposition, S. Mk. vii. 22; S. L. xi. 39: 1 C. v. 8; "keep us from all sin and *wickedness*"; see under word **Sin**, and in *Words discriminated*.

**Will** = desire, wish, mind: "Thy *will* be done;" "God's holy *will* and commandments."

N.B. The will of God is twofold—

(a) His secret will or purpose whereby He rules all things, Dan. iv. 35, R. xi. 33—36; = the rule of our suffering, S. L. xxii. 42.

(b) His revealed will or that which is made known to us in the Bible, 1 Th. iv. 3, v. 18; see Deut. xxix. 29; R. xii. 2; S. J. vi. 38, 40; C. i. 9, 10; H. xiii. 21; 1 S. P. ii. 13—15.

*In many texts in the New Test.* the word *will* as a

**verb** = to be willing; *e.g.* S. J. vii. 17, "If any man *will* do," &c.; viii. 44, "the works of your Father ye *will* do;" so, "*wilt* thou be baptized," &c., B. S.

**Witness** = testimony, evidence.

= words spoken to prove or show that something is true or false, or that such and such a thing did or did not take place: "thou shalt not bear false *witness*;" "the council sought for *witness* against Jesus," S. Mk. xiv. 55; "the same came for a *witness*," S. J. i. 7. A witness = one who witeth or knows; = also, a martyr (see paraphrase of "*to bear false witness*").

**Word** = the Bible, *i.e.* the Book; the Holy Scriptures; the Old and New Testaments: "the oracles of God;" "to honour . . . His *Word*." See Arts. vi. and vii.

**N.B.** 1. In scripture, *word* occurs sometimes as put for *thing*, S. M. xviii. 16; "We know, O Lord, that there is no *word* impossible with thee," V. S.

2. It is applied, S. J. i. 1, &c., to our Lord.

**World** = the whole creation, *i.e.* "the heavens above, the earth beneath, and the waters under the earth," and all things that are therein, S. J. i. 10, E. iii. 9; see Gen. i. ii: "God the Father who hath made me and all the *world*."

= all mankind: "God so loved the *world*," S. J. iii. 16.

= a power antagonistic to God: evil people with all their evil ways, customs and principles: the world's pride, emptiness, parasitism, false estimate of men and things, impatient jostling for distinction, forgetfulness of all but what presently strikes the eye; "renounce . . . of this wicked *world*," "the whole *world* lieth in wickedness" (or in the wicked one), 1 S. J. v. 19; "I have chosen

you out of the *world*, therefore the world hateth you," S. J. xv. 19; "the friendship of the *world* is enmity" &c., S. Jas. iv. 4; "Love not the *world*," &c., 1 S. J. ii. 15, 16.

See Hamlet A. i. Sc. 2, "How weary stale," &c.

**Worship**, *v.* = to venerate, adore, *i.e.* to pray to, to praise, to offer up the heart and life to, to honour with religious services, S. M. iv. 10; S. J. iv. 24; 1 C. xiv. 25; Rev. xv. 4: "my duty towards God is . . . to *worship* Him."

N.B. For chief parts of Public Worship see Exhort. at Matins and Evensong: "though we ought" down to "as well for the body as the soul."

**Worship**, *n.* = worth-ship, honour and respect, obeisance, 2 S. i. 2: "then shalt thou have *worship* of them," S. L. xiv. 10. The suffix *ship* = act, state, being, quality.

N.B. this meaning of the verb in the Marriage Service, "with my body I thee *worship*," *i.e.* honour: and in the titles "your Worship" "Worshipful" given to Mayors, Magistrates and others.

**Would** = wish or should wish: "as I *would* they should do" &c.

**Wrath** = anger: "the *wrath* of man worketh not" &c., S. Jas. i. 20.

= God's holy hatred of sin with which He cannot but be angry, and which He cannot but punish: "the children of *wrath*," E. ii. 3; R. i. 18.

N.B. *Anger* is applied to the inward feeling: *wrath* to the outward manifestation *e.g.* *wrath* of the elements. Therefore we generally speak of the "wrath of God" not His anger, inasmuch as we do not attribute to Him *passions like those of men*.

## WORDS CONNECTED BUT REQUIRING TO BE DISTINGUISHED.

The figures 1, 2, 3 refer to the words to be explained in the order in which they stand.

**Parents and Godparents.** 1. Sponsors by nature.  
2. Sponsors by agreement.

**Promise and vow.** 1. To say or declare to and before man that you will do or will not do a thing.

2. To do the same to and before God.

"Do ye here in the presence of God and of this congregation renew the solemn promise and vow?" Conf. S.

"I plight (I give) thee my troth" (truth, good faith, fidelity). "With this ring . . . : " "in the name of the Father," &c.: "have witnessed the same before God and this company," M. S.

**Pomps and vanity.** 1. Places, company, amusements, entertainments injurious to the Christian soul: outside show, display, grandeur, the lust of the eye and the pride of life.

2. Worthlessness, emptiness, trifles, petty pride.

**Will and Commandments.** I. The revealed mind of God. 2. Those things in which we are to do His will.

1. God's will is one thing; it prescribes love—supreme love to God—love to our neighbours as to ourself.

2. His commandments are different forms into which His will throws itself at the various points where it might be violated.

1. The *wall* is like a paling thrown round an enclosure.
2. The *commandments* are the different points at which the enclosure might be broken through.

Hence S. James (ii. 10) says, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all;" i.e. he has put himself outside the whole paling, at whatever point he has stepped out of it. (DEAN GOULD-BURN.)

**Jesus and Christ.** 1. Saviour, Deliverer: not a distinctive title.

2. Messiah: the Anointed One; foretold to the Prophets by this name.

**Bow down and worship.** 1. Refers to the *outward* act of homage, see 2 K. v. 18.

2. Refers to the *inward* meaning of that act, 2 K. v. 17.

**Blessed and hallowed.** 1. Refers to what the worshipper may expect from God.

2. Refers to what God requires of the worshipper.

**Malice and Hatred.** 1. Refers to the desire of hurting or bringing evil on another.

2. Refers to the desire for the destruction of its object.

**Nor his servant nor his maid.** 1. His manservant.

2. His maid-servant.

"As the eyes of *servants* look unto the hand of their masters; and as the eyes of a *maiden* unto the hand of her mistress," Ps. cxxiii. 2.

**Heart, mind, soul.** 1. The seat of the affections.

2. The seat of the thoughts.

3. The seat of the will and purpose.

**Worship—to call upon God.** 1. To draw nigh to

God with reverence: to adore, praise, pray to, honour with religious services.

2. To pray to, *i.e.* only one part of 2, and not necessarily included in it.

For 1, see Te Deum as far as "to be our Judge," and General Thanksgiving as far as "hope of glory;" for 2, see vv. 20—23 of Te Deum and remainder of General Thanksgiving.

**Love, honour, succour.** 1. To shew affection and regard for—the heart.

2. To shew respect and reverence—the mind and heart.

3. To render help and protection—the body and estate.

**Lowly and reverently.** 1. Refers to outward bearing, demeanour, or behaviour.

2. Refers to the spirit, temper, and feeling which prompts it.

N.B. The distinction between these in regard to man is similar to that between "bow down and worship" in regard to God.

**True and just.** 1. Refers to matter-of-fact, to speech, promises, engagements, agreements: to the honesty and uprightness of the intention.

2. Refers to the justice, equity, or rightness of such: to the practical accuracy and precision with which we carry out the intention.

"It is *true* I made such and such an agreement with you, but it was not, under the circumstances, *just*, either as regards myself or you."

"I spoke *truly* when I said that it was silver, but I did not do *justly* when I weighed it with false weights."

**Picking and Stealing.** 1. The taking *a part*,  
2. the taking *the whole*.

**Evil speaking, lying, and slandering.** 1. Is a general term, and while it includes 2 and 3, refers more especially to perjury, tale-bearing, using bad language, saying unkind things, and repeating evil of others.

2. Is the offspring of deceit or underhandedness, which is *untruthfulness* in word, deed, and character.

3. Is the act of backbiting or bearing false witness in public or in private life.

N.B. An ascending climax: an *evil-speaker* need not be a liar or slanderer, *e.g.* Shimei, 2 S. xvi.: a *liar* must be an evil speaker but need not be a slanderer, *e.g.* Ananias, A. v. a *slanderer* must be all these, *e.g.* Potiphar's wife, Gen. xxxix.

**Covet nor desire.** 1. A stronger expression for the craving after anything expressed by 2.

**Temperance, soberness, chastity.** 1. Self-restraint, the curbing self-indulgence in eating, drinking, &c.; moderation in all things.

2. The curbing or checking a spirit of lightness, and of thoughtless, careless behaviour.

3. Purity and cleanliness as opposed to all filthiness of the flesh and spirit.

**To keep God's &c., and to walk in the same.**

1. Simply to observe, to be heedful of.

2. Implies rather the fulfilment of a positive duty than the ceasing to do evil; progress in the Divine life.

**To learn and labour truly to get &c.**

1. Theory: to learn how.

2. Practice: "to profess honest trades" (Tit. iii. 14, marg.), and not be idle in carrying them on.

**Temptation, evil.** 1. Trial, enticement or inducement to do anything, usually to commit sin.

**2.** Giving way under trial, yielding so as to commit sin.

Temptation is not sin (see H. iv. 15), but becomes the cause of it when we give way to it.

Temptation does not make a man a sinner, but too often proves him not a saint.

**Worship, serve, obey.** 1. The act and duty and privilege of a suppliant.

2. The act and duty of a subject.

3. The act and duty of a servant.

N.B. The first three petitions of the Lord's Prayer, and the explanation in the "Desire."

**Save and defend us.** 1. To preserve, support, and carry us through when dangers do attack us.

2. To ward them off lest they should attack us.

"The Lord Himself is thy keeper, the Lord is thy shade" (defence), Ps. cxxi.

**Sin and wickedness.** 1. While it includes all transgressions of the law, whether secret in the heart, or open in the life, when coupled with *wickedness* may apply to sins which are seen of God only.

2. Applies more especially to sins of deed; those which are seen of men as well as God.

*A wicked man* must be called a *sinner*.

*A sinner* need not be called a *wicked man*.

"Our manifold *sins* (which we have committed by 'thought') and *wickedness* (which we have committed by 'word and deed')," Confess. C. S.

"*Sin* as *distinct* from *wickedness* may be defined to signify all failings or defects, all falling short on the part of man, from the *weakness* of his present nature (R. iii. 23): whereas *wickedness*, properly so called, signifies all evil of the nature of *wilfulness* and *perveristy* arising

from the abuse of the soul's strength of will."—*Catechist's Manual*, p. 207 n.

**Wicked and sinful.** 1. is expressive of unmitigated moral evil either of character or actions.

2. Designates faults only as they incur *Divine* displeasure.

**Mercy and goodness.** 1. His forbearance and clemency, not being extreme to mark what we have done amiss: His willingness and readiness to pardon and pass by, &c. See Art. xi.

2. His kindness and good will: His willingness and readiness to give us all we need, all good things, more than we either desire or deserve.

**Baptism and the Supper of the Lord.** 1. The sacrament of Union and spiritual life.

2. The Sacrament of Communion and spiritual food, see S. J. xiv. 20.

**A means and a pledge.** 1. The instrument whereby we receive the blessing.

2. A token or sign to assure us of it.

**Inward and spiritual grace of Baptism and Lord's Supper.** 1. The favour of God into which we are conveyed, "ye in Me."

2. The gift of God which is conveyed into us, "I in you."

**Verily and indeed.** 1. Truly, in very truth, though mystically.

2. Really, in reality, though invisibly. There is a true and real participation of Christ, who thereby imparts Himself unto every soul that receives Him; "we spiritually eat the flesh of Christ, and drink His blood;" "my flesh is true meat, and my blood is true drink," S. J. vi. 55; see 1 C. x. 16.

**Taken and received.** 1. The Body and Blood taken from Christ as the Bread and Wine taken from the Priest, laid hold of, gotten by the freewill and act of the communicant.

2. Received into the body and soul of the faithful through the ministration of the celebrant and faith of the recipient. See Art. xxviii.: given—taken—eaten.

**Strengthen and refresh.** 1. Through the gift of grace, the indwelling of Christ, so that the faithful Christian can say, “I can *do* all things through Christ instrengthening me.”

2. By the gift of comfort and assurance to the faithful that their past sins are blotted out, and that there is now no condemnation to them that are thus “one with Christ and Christ with them;” so that even those who are “in trouble, sorrow, need, sickness, or any other adversity” can say, “I can *bear* and *suffer* all things through Christ instrengthening and refreshing me.”

## SIMPLE PARAPHRASES OF PHRASES AND SENTENCES.

ARRANGED IN THE ORDER IN WHICH THESE OCCUR IN THE CATECHISM.

For the accurate and full meaning of individual words see the Glossary.

**In my Baptism** = when I was baptized or christened, or “admitted into the fellowship of Christ’s religion,” C. 3 S. a. E.; or “grafted into the body of Christ’s Church,” Exh. bef. L. Pr. B. S. Taken off from the old stock, the first Adam, and grafted into the second Adam; see R. xi. 17, 24; see Certificate—Private Baptism.

**Wherein I was made** = an acknowledgment or confession that I was not so (*i.e.* a member of Christ, &c.) before, but that “being born in sin, and a child of wrath, I was thereby (*i.e.* in Baptism) made a child of grace,” in Bible-language “born again;” “born of water and of the spirit,” S. J. iii. 3, 5, *i.e.* regenerated, Tit. iii. 5.

**A member of Christ** = a *limb* of Christ’s body the Church, 1 C. xii. 12, 27; E. i. 22, 23; C. i. 18. This shows the relationship to Christ as the Head.

= a branch of the true Vine, S. J. xv. 1—5. See **Church**.

**The child of God** = one of the family (E. iii. 15, v. 1) of God, not by nature or by natural birth, but by regeneration, S. J. iii. 3, 5, 7, marg.; T. iii. 5: by adoption and grace; “is now, by the laver of regeneration in *Baptism*, received into the number of the children of God,”

Cert. Priv. B.; "it hath pleased Thee to receive him for thine own child by adoption," Thanksg. ditto; see S. J. xx. 17; R. viii. 15; G. iii. 26, 27, iv. 4, 5; H. ii. 11. See 2 Thanksg. B. S. This defines our relationship to God as our Father and to Christ as our elder Brother, H. ii. 11, 14.

N.B. 1. "The definite article *the* seems to intimate that each baptized Christian is individually *the* child of God, and as much the object of God's Fatherly care as if there was no one else in the world."

2. Children of men are called children of God by *creation*, Mal. ii. 10, A. xvii. 28; by *adoption*, R. ix. 4, Is. i. 2, G. iii. 26, iv. 5, 6; by *following Christ's example*, S. M. v. 9, 44, 45; by *the Resurrection*, S. L. xx. 36, Rev. xxi. 7.

**Kingdom of heaven** = "Thy heavenly Kingdom," P. Ch. Mil.; "the land of everlasting life," 1 P. B. S.; "God's eternal and everlasting glory," Bl. S.

= Church triumphant, glorified, S. M. v. 20, xviii. 1—3; E. v. 25—27; Rev. xi. 15.

= Christ's Church militant (in a state of warfare) here in earth, S. M. iii. 2, xiii. 47, 48; C. i. 13.

"Christ proclaimed himself the founder of a worldwide and imperishable society (see Dan. ii. 44, vii. 13, 14, 27; S. L. i. 32, 33; H. xii. 28), the formation of which was not less an essential feature of his plan than was His redemptive action upon single souls." This society was to be a Kingdom, a new Kingdom, *the* Kingdom of heaven, *the* Kingdom of God, *the* Kingdom of the Father, "My Kingdom." Spiritual in nature, universal in extent, perpetual in duration.

**Inheritor of the kingdom of heaven** = one who has a right and title (not by natural birth, but by spiritual birth or regeneration) by God's free gift to the kingdom.

of heaven, R. viii. 15—17; also one who enters upon the possession of the privileges of Christ's church.

=those who being “very members incorporate in the mystical body of God's Son . . . . are also *heirs* through hope of His everlasting kingdom,” Thank. Post C.; “*heirs* of everlasting life,” Cert. Priv. B.; R. viii. 17; G. iii. 29, iv. 7; E. iii. 6.

**For you: in My name**=in my place or stead: for me, seeing that by reason of my tender age I could not promise and vow these things for myself, or in my own person.

**Renounce the devil and all his works**=to declare opposition to, enmity to, and hatred of the devil, &c., so that we “will not follow nor be led” by him and them, B. S.

**Renounce the pomps and vanity of this wicked world**=to declare opposition to, so as to avoid “the vain pomp and glory of the world with all covetous desires of the same” (Q. i. to Godp.): all places and company, all amusements and entertainments where a Christian is likely to see and hear what is improper or unsuited to his character as a Christian: and also all principles, customs, habits in business or in society which are contrary to holiness.

**N.B. *Pomps and vanity*** means much the same as *vain pomps*.

“Both all things vain and all who on vain things  
Build their fond hopes of glory.”—*Par. Lost*, Bk. III.

**Renounce the sinful lusts of the flesh**=to declare opposition to, so as to resist the desires, appetites and feelings of our bodies or our nature which are sinful when we give way to them more than we ought: e.g. the desire or lust of eating is sinful when it

breeds gluttony; of drinking when it leads to drunkenness, &c. See G. v. 19—21.

N.B. The three spiritual enemies to be renounced are briefly: the devil, *i.e.* evil angels; the world, *i.e.* evil men, or trials from without; the flesh, *i.e.* evil in ourselves, or trials from within.

**The Articles of the Christian Faith** = “the faith,” Jude 3 : 2 T. i. 13, iv. 7; “articles of thy belief,” *i.e.* the Apostles’ Creed: “the Catholic faith,” “the Christian verity,” Ath. C.; “all things which a Christian ought to know and believe to his soul’s health,” or salvation, Exh. B. S.; “God’s holy word,” B. S.; chief points or parts of that which is to be received as a whole; *members* of the “*body* of divinity.”

**To keep God’s holy will and commandments** = to be heedful or mindful of what God wishes, and what He bids us to do and not to do (see App. VI.).

**To walk in the same** = to *do well* rather than to leave off doing evil: “diligently to live after His commandments,” Lit.

**All the days of my life** = *day by day* of my life: not that our service in a general sense is to be diffused over the whole life, but to be a daily service. See Ezek. xviii. 26, S. L. i. 74, 75, H. iii. 14.

**Yes verily: and by God’s help so I will** = a *Confession*: viz., yes truly I do think I am bound to believe and to do as my Godparents promised for me; and—

a *Profession*: yes indeed and by God’s help I will believe and do, &c.

N.B. 1. These words said to the Catechist, *as it were privately*, correspond with that short answer, “I do,” which all candidates for confirmation are required audibly

to make “*openly before the Church*” when asked by the Bishop, Do ye here, &c., renew, &c.? (See Confirmation Service.)

2. The true answer to the question, *Why* is a child bound to believe and to do as his Godparents promised for him? is not—because they did promise and vow three things in his name, though “this his promise may the more move him to do his duties,” but—because those things to which they pledged him were and are nothing less than what God requires as the terms of the covenant.

A minor when he “comes to age” is not bound to fulfil conditions made by trustees if they be contrary to law.

**I heartily thank** = I am grateful with all my heart.

**Our heavenly Father** = our Father which is in heaven: “the Father of (*i.e.* from) heaven,” Lit.

**That He hath called me, &c.** = a confession that God by His Providence, which caused me to be born of Christian parents, who brought me in infancy to Holy Baptism, from my very Baptism has called me to follow Christ, just as Peter, Andrew, and the rest were: that I have a “high calling of God in Christ Jesus,” P. iii. 14; a vocation, see S. J. xv. 16; E. iv. 1; 1 Th. ii. 12; 2 T. i. 9; see Art. xvii.

**State of salvation** = a state or situation in which a person is being saved or may be saved, the opposite to a state of danger or destruction: or it may mean a state in which a person is *made or kept safe* amidst or in spite of danger.

= a state of grace, the opposite to a state of *disgrace or wrath*.

= on the road to salvation, and in the way of being saved; see this state described 1 P. B. S., "being delivered," &c.; and A. ii. 47, "such as should be saved" = such as were being saved; so 2 C. iv. 3, "them that are lost" = them that are being lost, and 1 C. i. 18.

**ILLUSTRATION.**—A drowning man (in a state of danger) while being dragged out of the water is *being* put into a state of safety (salvation); when put on the bank he *is* put into a state of salvation; if he were afraid of falling in again through his own weakness, he would, as a matter of course, ask (*i.e.* pray) the friend who pulled him out and put him into a state of safety to take care of and help him (*i.e.* to give him his grace, favour, and help, or the favour of his help), in order that he might not fall in again, *i.e.* in order that he might continue or remain in the same state of safety in which he had been once put.

N.B. The types of Baptism, viz. the Flood and the Passage of the Red Sea, 1 S. P. iii. 20, 21; 1 C. x. 1, 2.

**Through Jesus Christ** = by means of Him as the Mediator, the surety, the bondsman of the New Covenant: the "daysman betwixt us that might lay his hand upon us both," Job ix. 33; an arbitrator, umpire, 1 S. ii. 25: = for His sake: "by His meritorious cross and passion, whereby alone we obtain remission of our sins, and are made partakers" of "this state of salvation;" so "lively faith in God's (God the Father's) mercy *through Christ*." See Arts. vii. xviii., also "Desire," "and this I trust," &c.

**I pray unto God to give me His grace that I may continue in the same** (state of salvation) = a prayer for perseverance; that we may lead the rest of our life according to this beginning. See Exh. bef. L. Pr. B. S.; Arts. ix. (latter part) xvi.

= "we most humbly beseech Thee, O heavenly Father,

so as to assist us with Thy grace that we may continue in that holy fellowship," Pr. Post C. S.

**Rehearse the Articles, &c.** = say over or repeat what thou didst by the mouth of thy Godparents profess stedfastly to believe when thou wast baptized.

**I believe in God the Father Almighty** = I believe and trust in God with the understanding and the heart (R. x. 10); I have faith in, rely upon, look up to God with feelings of dependence, submission, obedience, reverence, affection, love (see WORDSWORTH'S *Catechesis* ch. iv., note). I believe that He is the Father of our Lord Jesus Christ, and our Father by right of creation, adoption and preservation; and that He is of infinite power. See 1 C. viii. 6. E. iv. 6.

N.B. 1. This means far more than the phrase "I believe God," *i.e.* that He exists (H. xi. 6): it is as if I had said, "I put my whole trust, hope and confidence in Him; I rely upon Him; I embrace Him for my God, and I adhere to Him: 'art not Thou from everlasting, O Lord my God, mine Holy One,'" Hab. i. 12: see *Nicholson*, p. 28.

2. The necessity of *personal* faith; *I*, not *we*, S. M. x. 32, R. x. 9.

**Maker of heaven and earth** = who so framed the worlds that things which are seen were not made of things which do appear, Neh. ix. 6, Ps. cii. 25, H. xi. 3; made "the world and all things therein," A. xvii. 24; made "all things visible and invisible," N. C. "He made heaven and earth, the sea and all that in them is," 4th Commtdt. See Pr. viii. 23—29, 2 Macc. vii. 28, R. iv. 17.

**And (I believe) in Jesus Christ** = I believe and trust in God the Son, who when manifest in the flesh was called Jesus, *i.e.* Saviour, and "hath redeemed me and all

mankind" with the price of His precious blood: and I believe and trust in this Jesus as the Christ, the true Messiah; the Anointed One: anointed by the Spirit of God to be our *Prophet* to reveal the whole will of God: our *Priest* to atone by the sacrifice of Himself, to intercede for and to bless us: and our *King* to reign within and over us (see I believe in God the Father Almighty).

**His only Son** = "the only-begotten Son of God, begotten of the Father before all worlds, God of God, Light of Light, very God of very God, begotten not made, being of one substance with the Father, by whom all things were made," N.C. S.J.i. 14, 18, 34; iii. 16, 18; 1 S.J. iv. 9; see Art. ii.

N.B. 1. What the Latins and English term *only*, the Scriptures and the Greeks style *only-begotten*. This name tells us of our Lord's divinity as the name Jesus tells us of His manhood.

2. The titles "Son of God" and "Son of Man." "In these two Names, declaratory of the two natures of Emmanuel (Is. vii. 14), He separates Himself from the Jewish Dispensation in which He was born and inaugurates a new Covenant." (See App. VII.)

**Our Lord** = Jehovah, having all power in heaven and in earth: the Lord of all things, for by Him were all things made—the Lord of mankind, as through redemption we are His by right of conquest and of purchase and by Baptismal covenant. Jer. xxiii. 6.; Mal. iii. 1; S.M. xxviii. 18; S.L.i. 16; S.J.i. 3, xx. 28; R. xiv. 8, 9; 1 C. vi. 19, 20; P. ii. 11; 1 S.P.i. 18, 19; 2 S.P. ii. 1; 1 S.J. ii. 2; Rev. v. 9.

**Conceived by the Holy Ghost** { = "was incarnate by the Holy  
**Born of the Virgin Mary** { Ghost, of the Virgin Mary, and was made man," N.C.—

“of a reasonable soul and human flesh subsisting,” i.e. having a real and substantial existence,” Ath. C.

= “born for us, who by the operation of the Holy Ghost (S. M. i. 20; S. L. i. 35) was made very man of the substance of the Virgin Mary His Mother, and that without spot of sin,” Prof. Pref. Chr. Day; see Isa. vii. 14: S. M. i. 21; ii. 11, 13; S. J. xix. 25—27.; and Art. ii.

N.B. The fact of Christ’s Incarnation is commemorated by the Church on March 25, or the “Feast of the Annunciation of the Blessed Virgin Mary,” commonly called “Lady-Day.”

**Suffered under Pontius Pilate** = was shamefully entreated, suffered and endured the cross *at the time* when Pontius Pilate was deputy or governor of Judæa, (A.D. 27 to A.D. 36), in the reign of Tiberius the Roman Emperor, and owing to Pontius Pilate yielding to the will of the Jews. The importance of the date here given is seen by reference to Gen. xlix. 10, Dan. ix. 26, and R. v. 6, marg.

**Was crucified** = “A straight piece of timber being set fast in the ground, with a cross-beam towards the upper end of it, His hands were fastened with nails, the one to the one side and the other to the other side of the said cross-beam, and His feet to the straight timber that stood in the ground, His body being held up by a little piece of wood that jutted for that purpose about the middle of the said timber.” (see **Crucify**.)

N.B. Christ crucified “the hand writing of ordinances that were against us,” C. ii. 14: see R. vi. 6, G. ii. 20.

**Was dead** = having been nailed to the cross at the third hour of the day or nine o’clock A.M. on that sixth day of the week which we call Good Friday: at the ninth hour or three o’clock P.M. “He bowed His head and gave

up the ghost;" i.e. his soul departed from his body—he died, He fell on sleep (A. xiii. 36), see Rev. i. 18.

**Was buried** = soon after He died, Joseph of Arimathaea, a rich and honourable counsellor (or one of the Sanhedrim), S. M. xxvii. 57, S. Mk. xv. 43, "a good man and a just," S. L. xxiii. 50; for he "had not consented to the counsel and deed" of the Council, S. L. xxiii. 51; "went in boldly unto Pilate and craved the body of Jesus," S. Mk. xv. 43, and took it down from the cross, and (with Nicodemus, S. J. xix. 39, 40) wrapped it in fine linen clothes with spices (a mixture of myrrh and aloes), and laid it in his own new tomb "wherein never man before was laid" (S. L. xxiii. 53), hewn out of a rock in the garden near Calvary (S. M. xxvii. 59, 60).

**He descended into hell** = Christ's reasonable, human soul, after He gave up the ghost, went down into that part of the gathering place of all the departed containing the souls of the blessed, which Christ Himself called (S. L. xxiii. 43) *Paradise*, and (S. L. xvi. 22) "*Abraham's bosom.*" See A. ii. 25—31; E. iv. 9; Art. iii.; and 1 S. P. iii. 19.

**The third day** = the first day of the week, our Sunday, the first Easter-Day. Christ was in Paradise part of Friday, all Saturday and part of Sunday, see S. M. xii. 40, S. J. ii. 19.

N.B. According to the Jewish method of reckoning time any *part* of the period of day and night was counted as the *whole*.

**He rose again from the dead** = "Christ did truly rise again from death," and from the dead, "and took again His body, with flesh, bones, and all things appertaining to the perfection of man's nature," Art. iv., Prop.

Pref. upon Easter-D.; see S. L. xxiv. 39, S. J. xx. 20, 25, 27; A. ii. 27—32; 1 C. xv. 12—20. Christ's human soul left the place of departed spirits, returned to the same incorruptible body left in the sepulchre, and then came forth from it as perfect man again, see R. i. 1—4.

For our Lord's appearances after His Resurrection, see S. M. xxviii. 9, 16, 17; S. Mk. xvi. 9, 12, 14; S. L. xxiv. 31, &c., S. J. xx. 18—20, 26, xxi. 1, 2. See A. i. 2, 3; 1 C. xv. 5—8.

**H**e ascended into heaven = Forty days after His resurrection He "led them out as far as Bethany and while he blessed them" was parted from His disciples, and was carried up into heaven (now to appear in the presence of God for us, H. ix. 24), and a cloud received Him out of their sight, S. L. xxiv. 50, 51; A. i. 9; S. J. xx. 17; E. iv. 10; H. iv. 14, vi. 19, 20, ix. 12, 24; see Art. iv.; C. Asc. D. and Sun. aft.; Prop. pref. Asc. D; Ps. lxviii. 18; E. i. 20—22.

**H**e sitteth at the right-hand of God = He holds the highest place of honour and power (S. M. xxviii. 18; C. i. 18, 19; 1 T. vi. 15,) in heaven; angels, authorities and powers and all things being made subject unto Him; and there ever liveth to make intercession for them who come unto God by Him. H. vii. 24, 25, ix. 24. Read S. Mk. xiv. 62; E. i. 20—22; P. ii. 9—11; H. i. 3, 13, ii. 7—9; 1 S. P. iii. 22; see 1 K. ii. 19; S. M. xx. 21, 23.

N.B. The present tense (*sitteth*).

**F**rom thence He shall come = "He shall come again with glory," N.C., "in His glorious majesty," C. 1 S. in A., "at the end of the world," A. C. Vis. S. The Lord himself shall descend, shall be revealed from heaven with a shout (of command *i.e.* His own call or command uttered by Himself: the command to the dead to awake,

S. J. v. 28, 29: see Heb. xii. 26; Job xiv. 12–15; Ps. l. 1–6,) and with the voice of the archangel, and with all his mighty holy angels, his sanctified ten thousands, in flaming fire, and with the trump of God. S. M. xxv. 31; 1 Th. iv. 16; 2 Th. i. 8, 10; Jude 14. “This same Jesus which is taken up from you into heaven shall so come in like manner,” A. i. 11. “Behold He cometh with clouds and every eye shall see Him: Behold I come quickly and my reward is with me.” Rev. i. 7, xxii. 12.

N.B. 1. Compare the above with the delivery of the Law. The Lord (*Jehovah*) descended, came down; in fire: with the voice of the trumpet (Ex. xix. 16, 18, 19, xx. 18, 19); spake (Deut. iv. 12, 15, 33, v. 4, 22–26); accompanied by angels (Deut. xxxiii. 2; Ps. lxviii. 17); employed their ministry (A. vii. 53; G. iii. 19; H. ii. 2.)

2. While there is no one text in the New Test. bidding the Christian to prepare for *death*, there are very many enjoining preparation for “*the day of the Lord*,” “that day,” *the second Advent*. For this reason the Church has appointed the season of Advent to be kept at the beginning of her year.

Latet ultimus dies ut observetur omnis dies, S. M. xxiv. 36; 2 S. P. iii. 7, 10.

To judge the quick and the dead = to sit as a judge upon His great white throne (Rev. xx. 11–15), to try all the world; to take account of and pass sentence upon the thoughts (1 C. iv. 5), words (S. M. xii. 36), and deeds (2 C. v. 10), not only of all that have lived and died since the creation of man, but of all who shall be alive when He shall appear: Eccles. xii. 14, A. xvii. 31, R. ii. 16, 2 T. iv. 1, 1 S. P. iv. 5.

I believe in the Holy Ghost = (see N. C.) I believe and trust in God the Holy Ghost (see Art. v.), Who

(by His work expressed in all the Articles of the Creed which follow) sanctifieth me and all the elect people of God. (See **I believe in God the Father Almighty.**)

N.B. 1. The Holy Ghost founded the Church; bestows upon it its powers, offices, graces (1 C. xii. 11, E. iv. 1—12, Prop. Pref. Whitsun-day); admits us into it, 1 C. xii. 13; we are born again (regenerated) of Him, S. J. iii. 5, Tit. iii. 5; hence called in N.C. "the Giver of life."

2. In the Ordinance of Confirmation or "Laying on of hands" by the Bishop (after the example of the Apostles, A. viii. 14—17, xix. 1—6; H. vi. 1, 2), those whom God hath vouchsafed to regenerate by water and the Holy Ghost are confirmed and strengthened in all goodness by the Holy Ghost the Comforter, "who doth his sevenfold gifts impart" to those who ask for them ("Qui simplex est per naturam septiformis per gratiam"), viz. the spirit of

*Wisdom* to raise our minds and affections to God, to submit to the mysteries of the faith, and to make us wise in spiritual things.

*Understanding* to open our minds to apprehend what we are taught.

*Counsel* to assist us in doubts for the prudent managing of all our actions, to counteract the prejudice of an overweening opinion of our own private judgment.

*Ghostly strength : might* : to resist the Devil, overcome sin, so that in our temptations we may have power to execute all our religious purposes.

*Knowledge* to enlighten our minds, so that we may discern between good and evil.

*Godliness : piety* : to unite us to God by Divine love, so that we may delight in and be devoted to His service.

**Fear** of offending God: reverence towards Him in our whole conversation.

3. He convinces of sin; comforts us (hence called *the Comforter*); guides into all truth; testifies of Christ, S. J. xv. 26, xvi. 7—14; helps our weakness; teaches to pray, R. viii. 26, 27; inspired or moved holy men to write the Scriptures, 2 S. P. i. 21: (“spake by the prophets,” N.C.): sometimes called the Paraclete or He whom you call in, in your need, whether for advice or consolation; to plead, to exhort, to comfort (2 C. i. 3—7). In 1 S. J. ii. 1 = an Advocate.

4. For the *gifts* of the spirit, see 1 C. xii. 8—10.

For *fruit* of the spirit, see G. v. 22, 23, E. v. 9: all of which are tempers and affections—not one a good work.

5. Titles of the Holy Spirit: Spirit of God, of the Father, of Christ, of Truth, of Grace, of Holiness (S. M. iii. 16, R. i. 4, viii. 9—14, S. M. x. 20, G. iv. 6, S. J. xiv. 17, H. x. 29); Comforter (S. J. xiv. 26); Holy Spirit of Promise (E. i. 13); Eternal Spirit (H. ix. 14.)

**I believe the Holy Catholic Church** = I believe (1) that there is “one body,” of which Christ is the Head, and all baptized into Him are the members; see R. xii. 5, E. ix. 4.

(2) “That it exists really and truly, having certain marks (Art. xix.), government, properties, and privileges, (see **Church**); that it, and it only, speaks all truth according to God’s Word, and is therefore to be believed,” WORDSWORTH, p. 23. See Arts. viii., xx.; 1 T. iii. 15; S. J. xvi. 13, and App. i.

**The Communion of Saints** = the communion, intercourse or fellowship which the saints (*i.e.* the members of Christ’s Church, “the elect people of God”) may have and enjoy—

1. With one another; in doctrine, in sacraments, in public worship, in charity, in sympathy or fellow-feeling, in spiritual gifts, graces, privileges and promises (see 1 C. iii. 21—23, E. iv. 4—6), and in temporal matters, A. ii. 45, 2 C. viii. ix. “We are very members incorporate in the mystical body of Thy Son,” 2 P. Post. C.; E. ii. 19; 1 C. xii. 26; 1 S. J. i. 7.

2. With saints who have departed this life; with the Church triumphant, P. iii. 20; H. xii. 22, 23; C. All S. D.

3. With the holy Angels, S. M. xviii. 10; S. L. xv. 7, 10: H. i. 14, xii. 22; “therefore with Angels and Archangels, and with all the company of heaven,” &c., 1 T. v. 21; Rev. xix. 10, xxii. 9. C. Mich. D.

4. With the ever-blessed Trinity—

(a) God the Father, S. J. xvii. 21; R. viii. 15; 1 S. J. i. 3.

(b) God the Son, S. J. xiv. 18—23, xv. 5, xvii. 20, 21; 1 C. i. 9; 1 S. J. i. 3, ii. 24.

(c) God the Holy Ghost, 1 C. iii. 16; 2 C. xiii. 14; P. ii, 1; 1 S. J. iv. 13.

= the mutual one-ness which all the holy children of God, who now live or who ever have lived, enjoy by being joined together by one Spirit into one Body, in and through Christ.

N.B. This fellowship or communion is real and spiritual for each Christian, according as he lives up to his calling and is really a saint or a holy man; 1 S. J. i. 7, see word **Communion**.

**The forgiveness of sins** = the remission, the pardon, the absolution, the blotting out of sins to the penitent sinner for Christ’s sake, R. vi. 23.

1. Of that sin which every man that is born into the world inherits from the first man Adam, which is called **original or birth sin** (see Art. ix.); the remission of which

is connected with Baptism ; “ I acknowledge one Baptism for the remission of sins,” N. C. ; and

2. Of all the sins “ which we from time to time have most grievously committed, by thought, word, and deed, against God’s divine majesty ” (Confess. C. S.), which are called *actual* sins (Rub. end B. S. Art. ii.)

3. God only can forgive sins : yet as He has committed to man “ the ministry of reconciliation ” (2 C. v. 18—20), so the ministry of absolution, called “ the power of the Keys,” S. M. xvi. 19, xviii. 18 ; S. J. xx. 23 (also 1 C. v. 5, 2 C. ii. 10). See Service for ordering of Priests : and the three Forms of Absolution in the Daily Services, C. S., and in that for V. S.

4. “ God remits sovereignly, imperially, primitively, absolutely.”

“ The priest’s power is derivative, delegate, dependent, ministerial, conditional.”—BRAMHALL.

**The Resurrection of the body** = “ the Resurrection of the flesh ” (A. C. in B. S. and V. S.): the rising again from the grave or from the sea (Rev. xx. 13) of “ these vile bodies ” after they have been committed “ to the ground, earth to earth, ashes to ashes, dust to dust,” or “ to the deep to be turned into corruption,” Bl. S. ; Job xix. 26 ; Ezek. xxxvii. 8 ; Dan. xii. 2 ; S. J. v. 28, 29 ; 1 C. xv. 21, 35, 42—44. “ At whose coming all men shall rise again with their bodies,” Ath. C. “ The Saviour, the Lord Jesus Christ, shall change our vile body (the body of our humiliation) that it may be fashioned like unto His glorious body ” (or the body of His glory, S. M. xvii. 2, S. Mk. ix. 2, 3), P. iii. 21.

N.B. two Resurrections of the body—

1. That of the true saints, S. L. xx. 35, P. iii. 11,  
1 Th. iv. 16, Rev. xx. 6.

2. That of all men, Rev. xx. 12, 13.

**The life everlasting** = eternal life; eternal happiness in heaven; “the joy of the Lord,” S. M. xxv. 23; the beatific vision, “the fruition of Thy glorious Godhead,” C. for Epiph.; “the life that knows no ending:” “the life of the world to come,” N. C.; begun on earth (S. J. v. 24, xvii. 3), continued in paradise and in its fulness in heaven (S. M. xxii. 30, 1 S. J. iii. 2); “in knowledge of whom standeth our eternal life,” C. for Peace; see R. ii. 7, C. iii. 3.

**God the Son** = (see **I believe in Jesus Christ and His only Son.**)

**Hath redeemed me and all mankind** = “ye were *redeemed* . . . with the precious blood of Christ as of a lamb,” &c., 1 S. P. i. 18, 19; Rev. v. 9; “He is the propitiation for the sins of *the whole world*,” 1 S. J. ii. 2; see S. J. iv. 42.

N.B. There is redemption for *man*, not for angels. See H. ii. 16 (marg.) All are redeemed, even though they have not heard of or do not accept redemption.

**God the Holy Ghost** = (see **I believe in the Holy Ghost.**)

**Sanctifieth me** = separateth and setteth me apart: maketh me holy, cleanseth me from the *pollutions*, as the blood of Jesus Christ doth from the *guilt* of sin—cleanseth from all unrighteousness; see 1 C. vi. 11.

N.B. the present tense, *sanctifieth* not *sanctified*. Creation and redemption are *past* and *finished* works: sanctification a *present*, *continuous*, and *progressive one*: and “*me*” teaches the need of personal appropriation.

**Elect people of God** = “the holy Catholic Church,” A. C.: “the one catholic and apostolic Church,” N. C.; *the Church of Christ*: saints (see word).

= people called out, chosen out (elected) of the world to be God's people, S. J. xv. 19. See **Elect**.

**I am the Lord thy God** = (see Deut. xxviii. 58); I am Jehovah—the Lord that alone by my sovereign power and authority can make a moral law and require obedience to it: and I am thy God by covenant with Abraham, the God of Israel: and not the God of the Jews only (R. iii. 29), but the covenant God of all who are in Christ Jesus, called to be saints, H. viii. 8, xii. 24.

**Who brought thee out, &c.** = *Who*, when thou, the children of Israel, wert in bondage in Egypt under Pharaoh and his taskmasters, and the king would not suffer thee to go and serve me in the wilderness and possess the land of Canaan promised to thy fathers, compelled him with ten plagues (water into blood, frogs, lice, flies, murrain, boils, hail, &c., locusts, darkness, death of first-born, Ex. vii.—xii., Ps. cv. 27—36) to let thee go; *brought thee out*, delivered thee from Pharaoh and all his host; led thee safely through the Red Sea, and set thee safely on the road to the Land of Promise. See 1 Pr. B. S. Ex. iii.—xiv., Pss. lxxviii., cv., cvi.

N.B. 1. We learn from 1 C. x. 1, &c., that this deliverance is typical of the Christian's deliverance from the power of darkness and his translation into Christ's kingdom (C. i. 13).

2. Bondage, Egypt, Pharaoh, Red Sea, wilderness, journeys, Jordan, Canaan may well be regarded by the Christian as types of his state by nature, Satan, Baptism, the world, his life in it, death, heaven (read 1 C. x., H. iii. iv.)

3. Whenever God wished to remind his ancient people of His great goodness towards them, He almost always reminds them of this Redemption or bringing out of

**Egypt.** See Ex. xii. 42, xvi. 6; Lev. xix. 36, xxvi. 13; Num. xv. 41: Deut. v. 6, 15, vi. 12, 21, xiii. 5, 10, xvii. 16, xx. 1; Judg. ii. 1, 12; 1 S. xii. 6; 1 Ch. xvii. 21; Ps. lxxx. 8, lxxxi. 11; Micah vi. 4; Jude 5.

**The Land of Egypt** = the land of Ham (Ps. cv. 23, cvi. 22), from its being first planted after the flood by Mizraim, one of the sons of Ham (Gen. x. 6).

= that part of Libya or Africa through which the river Nile runs, a part of which (viz. in Lower Egypt and on the eastern side), was the land of Goshen or Rameses (Gen. xlv. 10; Ex. ix. 26), which lies by the south of the eastern channel of the river, and which was allotted by Pharaoh to the Israelites when Jacob went down into Egypt (Gen. xlvi. 4, 26, A. vii. 14, 15), and from whence they made their exodus under the conduct of Moses. Called Rahab, *i.e.* pride, insolence, Ps. lxxxvii. 4, lxxxix. 10 (marg.), Is. li. 9.

**House of bondage** = a dwelling-place wherein they were slaves (Ex. v., A. vii. 19, 34); a country under the tyranny of slave-masters; see Ps. lxxxi. 6.

**Thou shalt have none** (or no) **other gods but (or before) Me** = "Thou shalt worship the Lord thy God and Him *only* shalt thou serve" (S. M. iv. 10): = none "in addition to me." Thou shalt not think, believe, or own anything to be God but Me; see S. M. vi. 24, R. i. 25; Ex. xxii. 20, xxiii. 13; Is. xlivi. 10, xliv. 6; Dan. iii. 18. The Lord our God is one Lord (Deut. vi. 4, S. Mk. xii. 29.) The Lord (Jehovah, God the Father), our God (God the Son), the Lord (God the Holy Ghost) is one God; see Ps. xliv., 20, 21.

N.B. Milton's Paradise Lost, Bk. i. lines 392—533.  
The Apotheosis of the ancients.

**Make to Thyself** = "make any such thing to thy-

self for thee to perform any such acts to it whereby thou mayest seem to think it to be God, whether thou really think so or no."

**Anything that is in heaven above** = sun, moon, stars, "signs of heaven," Jer. x. 2, Job. xxxi. 26—28, angels, "heavenly host," S. L. ii. 13; "God's host," Gen. xxxii. 1, 2; "host of heaven," 1 K. xxii. 19; Rev. xix. 10, "the heavens and all the powers therein," Te D.; A. vii. 42; Deut. iv. 19.

**Any thing that is in the earth beneath** = ox, calf, cow, man, &c., Deut. iv. 16, 17; see A. x. 25, 26, xiv. 15; R. i. 23.

**Any thing that is in the water under the earth** = crocodile, &c. Deut. iv. 18; see Dagon, 1 S. v. 4, marg.

**Thou shalt not bow down, &c.** = a positive prohibition against *formal* idolatry—

"Who shapes a god of gold, of stone, of tree,  
Makes not the god—he makes that asks, 'tis he."

N.B. What is forbidden to a graven image is bidden to the true God, see Ps. cxxxii. 7, P. Bk., Dan. vi. 10, S. L. xxii. 41, Rev. vii. 11;

**To visit the sins, &c.** = to make the children of wicked, idolatrous parents feel the *consequences* (though innocent of the *guilt*) of their fathers' sins, just as is clear in cases of drunkenness, profligacy, disgrace, &c. See Ezek. xviii. 1—29, where the prophet explains that in very deed before God none bears but his own burden (G. vi. 5), though in things temporal children are punished for their fathers.

**To show mercy unto thousands** = to show mercy unto thousands of *generations*, Deut. vii. 9.

N.B. God's blessing extends far further than His curse.

**In them that love me** = in the case of, or with respect to such as love me; or it may mean *towards, unto*, or *on* them, &c. (not on others) : this being the limitation of the promise made to thousands.

**Third and fourth generation** = grandchildren and great-grandchildren.

**To take God's Name in vain** = to take up in one's mouth or utter God's Name rashly, thoughtlessly, foolishly, or falsely ; such is, common swearing, profane oaths, making use of God's Name in exclamations in common talk, as in the exclamations "Good gracious," "Good heavens," "Good God," "By heavens," "God bless me;" by jesting with holy things : allowing and not striving against wandering thoughts in prayer; perjury or false swearing; rash vows. See Deut. xxviii. 58, see Art. xxxix.

= dishonouring or putting no honour upon anything upon which God has set his name. See **Name**.

**To hold guiltless** = to consider, regard or treat as without guilt, guile, blame or sin. See Lev. xxiv. 14—16, Hos. iv. 1, 2, Zech. v. 2—4.

N.B. The expression "He will not hold him guiltless" means "that will by no means clear the guilty," Ex. xxxiv. 7; Lev. xxiv. 14, 15; He will treat him as *very* guilty; see R. i. 16, "I am not ashamed of the gospel of Christ;" R. iv. 19, "being not weak in faith" = being very strong in faith, v. 20; H. i. 14, "are they not all ministering spirits" = assuredly they are all, &c.; A. xvii. 27, "though He be not far from every one of us" = though He be very near; Ps. v. 4, "thou art not a God that hath pleasure in wickedness;" Eccles. viii. 13, "but it shall not be well with the wicked:" so observe the common

expression, “if you do so and so I will not spare you,” meaning “I will surely and severely punish.”

To keep holy the Sabbath-day = a command, when given to the Jews, to hallow and observe as a day of rest those twenty-four hours between six o’clock on the evening of the sixth day (Friday) and six o’clock on the evening of the seventh day (Saturday).

N.B. Four reasons or motives are given in the O. Test. for the observance of a Sabbath—

- (a) a commemoration of Creation, Ex. xx. 11;
- (b) an ordinance of Divine humanity, Deut. v. 14;
- (c) a commemoration of Redemption, Deut. v. 15;
- (d) a sign between God and us, Ezek. xx. 12: add, Heb. iv. 9 (marg.)—a foretaste of heaven.

= to observe (according to the custom of the Apostles and the first Christians or primitive Church) the “first day of the week,” S. J. xx. 1, 19, 26 (which is the seventh day from our Lord’s Resurrection); “the Lord’s day,” (Rev. i. 10) so called and kept because Christ rose from the dead, having finished the work of Redemption, S. L. xxiv. 1—6, and His Church was founded by the outpouring of the Holy Spirit on that day, and man’s spiritual deliverance began; “Dies panis, the day of Bread,” so called because the early Church always celebrated the Eucharist on that day (Acts xx. 7); the Christian’s day of rest, so that it shall be a *holy* day, on which we ought—

- (a) To rest from all works except works of *necessity* (S. Mk. ii. 23—27; S. L. xiii. 15): of *charity* (S. M. xii. 11, 12: S. Mk. iii. 5); of *piety* (S. M. xii. 5, 12).
- (b) To lay aside as far as possible all worldly cares and pleasures (Is. lviii. 13, 14).
- (c) To employ ourselves in private spiritual devotions, such as prayer, Bible-reading, religious meditation; in

special Church-worship, and particularly, when possible, in receiving the Holy Communion (see A. xx. 7); read Canon xiii.

N.B. 1. In Deut. v. 15, it is said that the Sabbath was to be kept holy because God redeemed His people out of Egypt, which being a type of our redemption by Christ it was hereby signified that Christians should rest upon that day (the first day of the week), when Christ rose from the death which He suffered for our redemption.

2. A day for every one laying by in store as God hath prospered him, alms for the poor, for missions, &c., 1 C. xvi. 2.

3. Refer to paraphrase **To serve him truly, &c.**

**The stranger within thy gates** = any one of "the nations" or "the Gentiles" who happened to be dwelling for the time among the Jews.

= any one staying in our house as a visitor, servant, boarder, lodger, or apprentice.

**Blessed the seventh day** = made it a blessing to the worshipper who observed it.

**Hallowed it** = appointed it to be kept holy *by* the worshipper as God's day.

**That thy days may be long** = in order that you may have the blessing of long life (thy days may be prolonged) even in this world: "that thou mayest live long on the earth," Deut. v. 16; E. vi. 2, 3.

**To bear false witness** = to be guilty of evil speaking, E. iv. 31; lying, Rev. xxi. 8, 27, xxii. 15; or slandering, Ps. ci. 7; backbiting, inventing of evil things (R. i. 30), reviling (1 C. vi. 10), detraction, exaggeration, rash judging, (S. M. vii. 1), giving false characters. See 1 S. P. iii. 10.

= to perjure or forswear thyself, *i.e.* to say publicly what is not true, or what is only partly true, or to say

only part of the truth, after having taken an oath before a judge or a magistrate that you will speak “the truth, the whole truth, and nothing but the truth,” Art. xxxix.

= to say privately amongst your neighbours, kinsfolk, or acquaintance, what is false, Lev. xix. 16.

N.B. To bear witness = to be a martyr, as the literal meaning of martyr is a witness. This name, however, is properly given to one who seals his testimony with his blood, while that of Confessor is given to one who confesses his faith to his own peril, pain or sorrow.

To believe in Him = (see Articles i., ii., v., Ath. C., C. Trin. S., Prop. pref. upon Feast of Trinity, and the paraphrase of *I believe in God the Father Almighty*), H. xi. 6.

N.B. To believe in God = to believe God’s holy Word, to believe all the Articles of the Christian faith (see Exh. to Godp.): it includes belief in all that He has revealed of Himself in His Word with respect to His own character and essence and work, as the Tri-une Jehovah—Father, Son and Holy Ghost, Creator, Redeemer, and Sanctifier—“One God in Trinity and Trinity in Unity.”

To fear Him = to be afraid of His anger and wrathful indignation, His threats and judgments; to reverence and stand in awe of His holiness, His infinite power and knowledge. This fearing keeps us back from sin, makes us “cease to do evil,” S. L. xii. 5, A. ix. 31.

To love Him = to give Him the affections of our hearts. See Ps. lxxiii. 25, S. J. xxi. 15—17. This loving will make us “learn to do well,” C. 6 S. a. T., S. J. xiv. 21, 1 S. J. v. 3, R. v. 5.

With all my heart = with all my affections and desires. This is the idea contained in Commandment 1.

With all my mind = with all my thoughts and in-

tents, the understanding as such directed to all *intelligible* revelation, as the Name, &c., in Commandment 3.

**With all my soul** = with all my will and purpose, i.e., the *unseen* part of us resting on an *unseen* God. Commandment 2.

**With all my strength** = with all my powers of body, faculties and energies: not only with the fruit of my lips, but with the activity of my life (R. xii. 1); in all outward service duly claimed for us on God's part. Commandment 1. See Gen. Thanksg. "not only," &c.

**To worship Him** = to adore, venerate, hallow His Name: "to give up ourselves to His service;" "to enter into His courts;" and with a pure heart, "in spirit and in truth," "meekly kneeling on our knees," to go unto the throne of the heavenly grace.

= "humbly to acknowledge our sins before God; to render thanks for the benefits &c., for the body as the soul" (Gen. Exh.); to draw near with faith, and duly receive the holy mysteries, that we may be fed with the spiritual food of the most precious Body and Blood of our Saviour Jesus Christ.

**To give Him thanks** = to *be* grateful, and to *shew* gratitude to God, "not only with our lips, but in our lives;" see Ps. ciii.; P. iv. 6; Gen. Thanksg.

**To put my whole trust in Him** = to trust or rely on the Triune Jehovah wholly, and on Him alone. "Grant that in all our troubles we may put our *whole trust* and confidence in Thy mercy," Lit. "they who do lean only upon the hope," &c., C. 5 S. a. Epiph.; "surely trusting in Thy defence," 2 C. for peace, "who put not our trust in anything that we do," C. Sex.; "forasmuch as he *putteth his full trust only in Thy mercy*," C. V. S., "we

do not presume . . . trusting in," &c., "but in Thy . . . mercy," C. S., see 1 Exh. C. S.

**To call upon Him** = to pray to Him: "in everything by prayer and supplication to make known our requests unto God," P. iv. 6, C. 1 S. a. Eph.

**To honour His holy Name** = not to take it in vain, but to hallow it, and treat it and all things that are called by it with reverence.

**To honour His Word** = to have respect unto all His commandments, promises and threats; to treat the Bible (all Scripture) as God's book and not as a common book, see Ps. cxix. 72, 97, 103, 161, Is. lxvi. 2, Rev. xxii. 18, 19; "to hear meekly Thy word, and to receive it with pure affection," Lit.; "both by their life and doctrine set forth thy true and lively Word;" "with meek heart and due reverence they may hear and receive Thy holy Word," Pr. Ch. Mil.; read Art. vi.

**To serve Him truly all the days of my life** = the duty taught by the Church to her members as drawn by a Christian interpretation of the fourth commandment. It teaches, that while a seventh part of the week is to be specially dedicated to the service of God (see "*to keep holy the Sabbath day*"), none of our time is to be wasted;—that while we do with our might whatsoever our hand findeth to do (Eccles. ix. 10), we are to be fervent in spirit serving the Lord (Rom. xii. 11);—that labour on the six days should be done, as to the Lord and not to men, as the servants of Christ (E. vi. 6, 7), "always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord" (1 C. xv. 58);—that as members of the Church, which "hath power to decree rites or ceremonies" (Art. xx.), it is our duty, as we have ability and opportunity, to keep "all the feasts, evens or vigils, fasts

and days of abstinence that are to be observed in the Church of England throughout the year" (read Art. xxxiv).

**To love him as myself** = (R. xiii. 9, G. v. 14, Jas. ii. 8) to love my neighbour with that truth of love (*i.e.* without dissimulation, R. xii. 9) that I love myself; the love of man to man ought to be true and not false, real and not feigned, 2 C. vi. 6, 1 S. P. i. 22, 1 S. J. iii. 18.

N.B. If the word *as* meant *as much as* instead of *like as*, then should we have to love all men equally, which would be wrong and impossible (*e.g.* a mother love a stranger as much as her own child), and self-sacrifice (*e.g.* the act of a sister of mercy, or the volunteer crew of a life-boat), the fruit of loving others *better* than ourselves (A. xx. 24, R. v. 7) would be out of the question. See S. J. xiii. 34, "where Christ hath changed the *sicut* of the law (*sicut te ipsum*) into a new *sicut* (*sicut Ego vos*)."

**To do unto all men as I would they should do unto me** = to behave toward a neighbour just as I should wish him to behave to me if we were to change places and I was situated as he is. Illustrate this by showing how obedience to this "golden rule" ("royal law," S. Jas. ii. 8) would affect all relationships, *e.g.* parents and children, teachers and scholars, husbands and wives, masters and servants, rulers and subjects, betters and inferiors, sellers and buyers, and vice versa, S. M. vii. 12.

**To love, honour and succour** = (see Words Discriminated.)

**Thy father and thy mother** = (in the sense used in Commdt. 5) all superiors, as parents (natural, spiritual, domestic or civil), sovereigns and their delegates, governors or guardians, teachers, clergymen, masters, mistresses, betters. (See **Governors, Betters.**)

**All that are put in authority under her** (the Queen) = all those to whom the Queen, either *directly* (*i.e.* herself, 1 S. P. ii. 13) or *indirectly* (*i.e.* by means of others to whom she has given the power, 1 S. P. ii. 14) gives the power or authority to act for her and execute the laws of her kingdom, *e.g.* from the Prime Minister down to a parish constable.

N.B. "Lords of the Council," Lit.; "High Court of Parliament under our . . . Queen;" "the Magistrates," Lit.

**Spiritual Pastors** = shepherds of Christ's flock (so the people are sheep of His pasture): those who are ordained to minister in holy things: "to feed the Church of God," A. xx. 28; "ambassadors for Christ," 2 C. v. 20; "messengers, watchmen and servants of the Lord," Exh. Ord. of Priests; "the ministers and stewards of Christ's mysteries," C. 3 S. in A., 1 C. iv. 1; "those who serve in the sacred ministry of God's Church," C. Ember Wks.; see Art. xxiii., "of ministering in the congregation;" also Art. xxvi., "of the unworthiness of the ministers," &c.

= Clergymen, whether—

- (a) Bishops, like Timothy and Titus and the Angels of the Seven Churches in Asia. Rev. ii. iii.;
- (b) Elders, *i.e.* presbyters, 1 T. iv. 14; A. xi. 30, xiv. 23 (from which through the shortening *Prester* we get our word *Priest*), like those which Titus was commissioned to ordain in every city, Tit. i. 5;
- (c) Deacons, the third and lowest order of the ministers of Christ's Church, like S. Stephen and the rest who were ordained by the Apostles, as recorded A. vi., and whose qualifications, &c., are mentioned there and 1 T. iii, P. i. 1.  
See App. IV.

N.B. 1. *Clergy*, which is a general name for these three orders, comes from the Greek word clēros, a lot or portion, and signifies the body of men allotted or apportioned to God because He and His Church are their lot and inheritance. Curate is the *generic* term for all clergy (save bishops) who have or are intrusted with the cure or care of souls: “bishops and curates,” P. for Clergy, P. Ch. Mil.; “bishops and pastors,” 1 C. Emb. Wk.

2. The official distinction between the two orders of bishops and of presbyters consists in two prerogatives of bishops, viz. “singularity in succeeding and superiority in ordaining.”

3. In France, *curé* answers to our *incumbent*; and *vicaire* (as the name strictly implies) denotes what we usually mean by a *curate*.

**To order myself lowly and reverently** = to conduct myself with respect and humility towards those who are my “betters,” or, who in God’s providence are set over me; to behave in manner, looks, words and deeds with modesty and submission, and not as if I thought myself “just as good” as my superiors: “from pride and vain glory, good Lord, deliver us,” Lit. See Words discriminated.

**To be true and just in all my dealing** = See Words discriminated.

**To bear malice** = to have and carry in my heart a desire to hurt or bring evil upon another: “from envy, hatred, and malice, and all uncharitableness, good Lord, deliver us,” Lit.

**To keep my hands from picking and stealing** = See Words discriminated.

**My tongue from evil-speaking, &c.** = (see ditto): “prating against us with malicious words,” 3 S. J. 10.

**To keep my body, &c.** = to preserve my body in a state of temperance, soberness, and chastity. See Words discriminated.

= to keep under my body, as S. Paul says, 1 C. ix. 27, "I keep under my body and bring it into subjection," which, if more plainly translated, means, "I beat my body black and blue, and lead it about as a slave;" showing the struggle which he had with his *lower nature*, his body—the flesh—in order that his spiritual nature might get the mastery (G. v. 16, 17), and that he might not be brought under the power of anything, however lawful in itself; see 1 C. vi. 12.

**Not to covet nor desire, &c.** = see Words discriminated.

**To learn and labour truly, &c.** = see Words discriminated.

**To get mine own living** = to earn my own livelihood; to support myself by honest labour; to earn, by the sweat of my brow, what I shall eat and drink and shall be clothed with, and where to lay my head. To obtain enough to "pay my way" without being *dishonest*, so that what I live upon is really *my own*. See Tit. iii. 14, marg.

N.B. This agrees with the prayer, "give us *our* daily bread;" "*truly* to get" strengthens "*mine own*."

**To do my duty** = to do whatever *I ought*, both as regards God and man: to do with my might whatsoever my hand findeth to do (Eccles. ix. 10), *i.e.* whatever my calling (or vocation) requires.

N.B. As Christians, to "walk worthy of the vocation wherewith ye are called," E. iv. 1.

**State (or estate) of life** = the condition or rank in which a person lives, his "*calling*" or occupation.

"according to the *estate* of a man of high degree," 1 Ch. xvii. 17; "He hath regarded the low *estate*," &c., S. L. i. 48; "condescend to men of low *estate*," R. xii. 16; "in whatsoever *state* I am," P. iv. 11; "angels which kept not their first *estate*," Jude 6.

**That state of life unto which it shall please God to call me** = my vocation or calling in this world when I am old enough to act for myself or to earn something for myself; that condition of life which in God's good providence shall be my lot in life; e.g. a poor man, a "well-to-do" man, a rich man, a single man, a married man, a father, brother, son, servant, labourer, carter, shepherd, mechanic, master, teacher, pupil, pupil-teacher, apprentice, clerk, tradesman, farmer, merchant, architect, engineer, doctor, lawyer, clergyman, &c.

N.B. God by His overruling power and will determines the bounds of our habitations (A. xvii. 26); He setteth up one and putteth down another, Ps. lxxv. 7. See 1 S. ii. 8, Ps. cxiii. 7.

**Thou art not able to do these things of thyself** = you have no power or strength or wisdom in yourself to renounce the devil, &c., to believe, &c., and to keep, &c., or in other words to do your duty to God and your neighbour, to keep God's holy will and commandments and to serve Him. "Almighty God, who seest that we have no power of ourselves to help ourselves," C. 2 S. in L.; "of whose only gift it cometh that . . . do Thee laudable service," C. 13 S. a. T.; "that we who cannot do anything that is good without Thee," C. 9 S. a. T.; "O God, forasmuch as without Thee we are not able to please Thee," C. 19 S. a. T. See S. J. xv. 5, R. viii. 26, 2 C. iii. 5, P. ii. 13, iv. 13; Art. x. first part, and Rub. bef. *Commandments*.

N.B. 1. three important truths taught in this address of the Catechist: 1. The Catechumen's frailty and insufficiency; 2. his need of grace; 3. the means of getting grace.

2. such expressions as these: "by God's help so I will;" "I pray unto God to give me his grace;" "this I trust He will do of His mercy and goodness;" "to send His grace unto me;" "thou art not able to do these things of thyself, &c., without His special grace."

**Without His special grace** = without the help or assistance of God's Holy Spirit given *on purpose* to help in every time of need (H. iv. 16); without grace for the attainment of every needful grace; without every *species* of grace, *e.g.* preventing, quickening, restraining, convicting, supporting, strengthening, guiding, defending, sanctifying: "as by Thy *special grace* preventing us," &c., "so by Thy continual help," C. E. D.; see C. 4 S. in A., 11, 17, 18, 19 S. a. T., and Art. x. latter part.

**Thou must learn at all times to call for** = the duty and example set us even by the heathen; see Wisdom xiii. 17—19, xiv. 1.

**Diligent prayer** = painstaking, constant asking God for grace to help: "in *everything* by prayer," &c., P. iv. 6, S. L. xi. 13; R. xii. 12; 1 Th. v. 17; S. Jas. i. 5, v. 16: "a rewarder of them that *diligently* seek Him," H. xi. 6; "I give myself unto prayer," Ps. cix. 4.

**The Lord's prayer** = the Form of Prayer which our Lord and Saviour Jesus Christ put together when one of His disciples said to Him, "Lord, teach us to pray, as John also taught his disciples," S. L. xi. 1: He there told *His followers* that they were to use this form of words when they prayed; and on another occasion that

they were to pray “after this manner” (S. M. vi. 9), *i.e.* according to this pattern or model, “on this fashion.”

N.B. 1. Hence we learn that forms of prayers, such as we have in our Book of Common Prayer, are well-pleasing in God’s sight, and assist us to worship “in spirit and in truth;” and also why the Lord’s Prayer always forms a part of every separate service.

2. It is a prayer which all the members of Christ’s Church ought not only to say in common, each praying for himself; but rather a common prayer, in using which each member of Christ should pray for all. See App. V.

**Our Father which art in heaven** = “My Lord God, our heavenly Father, who is the Giver of all goodness;” “Father of all mercies;” “God the Father, of heaven.”

**Hallowed be Thy Name** = may we *worship* Him as we ought to do; treat with reverence Thy Name, and all things upon which Thou hast put Thy Name, *e.g.* Thy Day, House, Word, Ministers, &c., Mal. i. 11, P. ii. 10. (See **Name**).

**Thy kingdom come** = may it be set up in all the world, and we, as Thy subjects, *serve* Thee as we ought to do; as the subjects of Thy *kingdom of grace* (*i.e.* the Church of Christ), may we so serve Thee while living in this world under Thy *kingdom of Providence*, that finally we may enter Thy *kingdom of glory*: 2 T. iv. 1. “make Thy ways known upon earth, Thy saving health unto all nations,” P. all Cond.; Ps. lxvii. 2: “that it may please Thee shortly to accomplish the number of Thine elect, and to hasten Thy kingdom,” Bl. S., Rev. xxii. 20.

**Thy will be done on earth** = may we as thy servants *obey* Thee as we ought to do; may Thy will be *done passively* (“not my will, but Thine, be done,” S. L.

xxii. 42; A. xxi. 14; see 1 Sam. iii. 18, 2 Sam. xv. 26); as well as *actively*, S. M. vii. 21, xii. 50: see E. vi. 6; 1 S. J. ii. 3, 4, v. 18; read 1 Sam. xxx. 10, 24.

“They also serve who only stand and wait.”

“May all things happen and proceed according to the pure and holy will of God here on earth (where at present there is counteraction and interruption to that will, suspension and delay of its accomplishment) as in heaven (where there is no opposing influence, no other principle but the will of a perfectly pure and gracious God).”—WEBSTER AND WILKINSON’s *Greek Test.*; see Is. lxiii. 10, A. vii. 51, H. x. 29.

**As it is in Heaven** = as, or, both as much as and in the same manner as it is done by the angels in heaven, i.e. “immediately, diligently, always, altogether, with all their strength, and without asking any questions about it;” “universally without exception, readily without delay, cheerfully without uneasiness, constantly without intermission, and sincerely without hypocrisy,” C. S. Mich. and all A.: Ps. ciii. 20, 21.

**Give us this day our daily bread** = give us today, or day by day, and sufficient for each day (not luxuries or things which we can do without, but) “all things that be *needful* both for our souls and bodies.”

N.B. 1. “Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God” (Deut. viii. 3, S.M. iv. 4). Hence the need of daily access to the *written Word* and as often as possible to the “Bread of life.”

2. *Our* daily bread is that which comes to us by honest means: “*mine own* living,” “eat *their own* bread,” 2 Th. iii. 12: see Gen. xxviii. 20, Prov. xxx. 8, 9.

**Forgive us our trespasses, as we forgive them that trespass against us** = a prayer that we may be

dealt with by God *in the matter of forgiveness* just as we deal with our neighbour: "to be in charity with all men;" refer to S. M. vi. 14, 15, xviii. 21—35; S. Mk. xi. 25, 26; S. L. xvii. 3, 4; E. iv. 32; see 3rd Rub. at the beg. of C. S.: "to forgive from the bottom of his heart."

N.B. The word "as" bears reference to the *totality* or *entireness* of the forgiveness sought by and required of us: "vis totum dimiti—totum dimitte." "The unfor-giving are unforgiven." See references under **Mercy**.

**Lead us not into temptation** = "save and defend us *in* all dangers ghostly and bodily," see Ps. xci., cxxi.; C. 4 S. in A.

= introduce us not into trial without making a way to escape, that we may be able to bear it, 1 C. x. 13, Ps. l. 15. See **Temptation**.

**Deliver us from evil** = deliver us from (literally) *the* evil one (S. M. v. 37, R. xvi. 20, E. vi. 16, 2 Th. iii. 3, 1 S. J. iii. 8); or more generally, "from all sin and wickedness, and from our ghostly enemy, and from everlasting death :" see S. M. xiii. 19, 39, S. J. xvii. 15.

N.B. the deprecations in Litany beginning "from all evil," &c., down to "from hardness of heart," &c.

**Giver of all goodness** = "fountain of all goodness :" giver of all good things, S. M. vii. 11.

= the source } from whence all good things do { come  
the spring } flow;  
see 2 C. Evensong; Gen. Thanks.; C. 5 S. a. E.; 7 S. a. T.; Ps. ciii., civ. 28, cxlv. 16; A. xvii. 25, S. Jas. i. 17.

**To send His grace unto me** = to grant us such a measure of His grace "that we may worship Him, serve Him, and obey Him as we ought to do;" see C. 1 S. a. T.

**As we ought to do** = as we owe it to God to do, *i.e.* with all my heart, &c.

**All things that be needful for our souls and bodies** = "those things which are requisite and necessary as well for the body as the soul," Gen. Exh.

1. Grace, and all the means of grace which the soul requires for its health and growth in grace and fitness for heaven.

2. Food, clothing, rest, shelter, and whatever else is necessary for our body's life and comfort. See Eccl. xxix. 21; Gen. xxviii. 20.

**Dangers ghostly and bodily** = dangers to the soul, or of a spiritual nature (C. 4 S. a. Ep.), and dangers to the body; see for both, C. 2 S. in L., and in Litany, "from all evil and mischief," &c., down to "from sudden death."

**To keep us from all sin and wickedness** = to guard, protect, and defend us from breaking any one of His commandments: see 2 C. Matins and Evensong; "vouchsafe, O Lord, to keep us this day without sin," Te Deum. See Words discriminated.

**Our ghostly enemy** = our spiritual enemy, the devil, "that wicked one" (S. M. xiii. 19, E. vi. 16, 1 S. J. ii. 13, 14); "spiritual wickedness (marg. wicked spirits) in high (marg. heavenly) places," E. vi. 12; "the prince and god of this world, S. J. xii. 31, 2 C. iv. 4; "prince of darkness," E. vi. 12; see E. ii. 2.

**Everlasting death** = "everlasting destruction from the presence of the Lord," 2 Th. i. 9; "everlasting fire," Ath. C., Jude 7; "everlasting damnation," Lit.; "the extreme malediction which shall light upon them that shall be set on the left hand, S. M. xxv. 41, 46, Commin. Serv.; "the second death," Rev. ii. 11, xx. 6, 14, ~~xxi. 8~~, see S. Mk. ix. 43—48, Jude 12.

**And this I trust, &c., through our Lord Jesus**

**Christ** = and all this I am confident our heavenly Father will, of His compassion and kindness, grant and do for the sake and by the intercession of our Lord Jesus Christ; see S. J. xiv. 14, xvi. 23, and Art. xi.

**And therefore I say Amen, so be it** = some proof that our readiness to pray depends upon our faith in God's willingness to hear.

**Two only** = "there are two sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord," Art. xxv. Baptism the sacrament of union, and the Lord's Supper the sacrament of communion.

**Generally necessary** = *needful* for men *in general*: (where they may be had), "so that necessity constrain not the contrary;" necessary for all of the kind, *i.e.* the *genus* or race of men: or (with reference to the "*genus*" of the sacrament) *are in their nature* necessary to salvation: "none can enter the kingdom of heaven unless he be re-*ge*nere*ta*te*n* and born anew of water and of the Holy Ghost," B.S., S. J. iii. 5; "except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you," S. J. vi. 53—56. See **Generally**, and 3rd Rub. a. Com. Sick.

**An inward and spiritual grace** = that grace or gracious favour and blessing to the *soul* which godparents pray for, and God hath promised to grant, viz. "a death unto sin, and a new birth unto righteousness," or *pardon* of past sin, present *grace*, and the promise of future *glory*.

**Ordained by Christ Himself** = Jesus Christ Himself instituted or ordered—

1. **Baptism**, S. M. xxviii. 19, S. Mk. xvi. 16 (see S. J. iii. 5):

2. The Lord's Supper, S. M. xxvi. 26—28; see 1 C. xi. 23. &c., S. J. vi. 48, &c., and Art. xxv.

**Water wherein, &c.** = he that “rightly does receive” baptism is either dipped in *water* or has *water* poured upon him (see Rubrics B. S.), the minister saying, according to Christ’s command, “I baptize thee in (or into) the Name of the Father” (thereby making him “the child of God”), “and of the Son” (“a member of Christ”), “and of the Holy Ghost” (an “inheritor of the kingdom of heaven”). With respect to these *essentials* of Christian Baptism, see preliminary questions in the Office for “the Ministryistration of Private Baptism of Children in Houses;” see also word **Baptism**.

**A death unto sin** = a deliverance from the *guilt* of past sin by being savingly united to Christ in His death to sin: “buried with Him by Baptism into death” (R. vi. 4, C. ii. 12); freed as completely from *past* sin as a dead man is who has suffered the penalty of death for sin.

= a putting sin to death; a death or dying as regards or concerns sin; a dying “from sin,” i.e. “continually mortifying all our evil and corrupt affections,” Exh. B. S.; the having no more to do with sin than a dying or dead man has to do with this world and the things of the world, R. vi. 2—11; “grant that the old Adam may be so buried that the new man may be raised up in him; grant that all carnal affections may die in him,” B. S.

N.B. In our first birth we were dead *in* sin, in our second birth *unto* sin.

**A new birth unto righteousness** = an entrance into a state of salvation by being savingly united to Christ in his resurrection (see 1 S. P. iii. 21); to a new or justified life *endued with the power of serving God* (see Rom. viii.).

4, 8, 9) : "wherein also ye are risen with Him" (C. ii. 12, E. iv. 24).

= a giving life to righteousness or righteous actions; a "rising again unto righteousness," i.e. "daily proceeding in all virtue and godliness of living," Exh. B. S.; a new or fresh life as regards righteousness; a living or "walking before God in holiness and righteousness all our days;" "grant that the new man may be raised up in him, and that all things belonging to the Spirit may live and grow in him," B. S.; "we meekly beseech Thee, O Father, to raise us from the death of sin unto the life of righteousness," Bl. S.

N.B. In our first birth we were alive to our own lusts and affections; in our second birth we are quick and lively to righteous actions.

**By nature** = naturally, by natural birth: when I was taken out of my mother's womb, Ps. xxii. 9; "his natural face" (S. J. i. 23) = the face of his birth.

= by man's own unassisted strength, see R. ii. 14.

**Born in sin** = born sinners, in a sinful state, with a sinful nature, Job xiv. 4, xxv. 4; see Art. ix.

**Children of wrath** = children exposed or liable to suffer from the wrath of God, or from that holy hatred of sin which is revealed from heaven against all ungodliness, R. i. 18, E. ii. 3.

**Children of grace** = children put into a state of favour with God by adoption and grace, or regenerated; the opposite to children out of favour or in disgrace; see C. Chr. D: hereby taken off from the old stock, the first Adam who is our condemnation, and grafted into Christ *the last* or second Adam, who is our salvation from the *guilt of sin*. Cut out of the olive tree which is wild by *nature*, and grafted contrary to nature into a good olive tree, R. xi. 17, 24.

**Repentance whereby, &c.** — a repentance whereby “the wicked man turneth away from his wickedness,” &c., Ezek. xviii. 27.

**To forsake sin** = to quit or give up sin, to leave it off.

**To steadfastly believe** = to believe “nothing wavering,” S. Jas. i. 6; not to stagger at the promises of God through unbelief, but to be strong in faith, R. iv. 20; “forasmuch as he putteth his full trust only in Thy mercy;” “steadfast faith in Thy Son Jesus,” V. S.; “all this (A. C.) I *steadfastly believe*,” Ans. of Godparents; see Art. xi.

**Promises of God** = all that God has put forth and said in His Word that He will give and do to those who are in covenant with Him—to each at his Baptism, viz. pardon, grace, glory; see 1st Address to the Godparents, B. S.

**By reason of** = because of, owing to, through.

**Their tender age** = their youth, their being so very young, their being infants.

**When they come to age** = when they grow up (*i.e.* are of riper years) and are old enough to know the difference between right and wrong (*i.e.* when they come to years of discretion, Conf. S.); when they are old enough to be Confirmed, or to make the solemn vow, promise and profession themselves: “so soon as he shall be able to learn what a solemn vow,” &c., Exh. B. S.

N.B. A child “comes to age” long before he “comes of age,” as a general rule.

**Theymselves are bound to perform them** = they themselves must, they are under the obligation of a *bond*, they are obliged (if they would receive the blessings of the covenant) to practise them (*i.e.* repentance and faith); *it is necessary that they should*. See **Yes verily, &c.**

**Bread and wine which the Lord, &c.** = see S. M. xxvi. 26—28, S. Mk. xiv. 22—25, S. L. xxii. 19, 20, 1 C. x. 16, 17, xi. 17, &c., and Art. xxx.

**For the continual remembrance** = for a perpetual memorial *before God* “of the one acceptable propitiation, in union with the perpetual presentation of Himself in heaven by the Man Christ Jesus as our sole acceptable Priest, the one Head of the redeemed family of God.” “as often as ye eat this bread and drink this cup, ye do show forth the Lord’s death till He come,” 1 C. xi. 26; “to the end that we *should always remember*,” &c., “he hath instituted and ordained,” &c., Exh. C. S.

See Zech. vi. 13, “He shall be a Priest upon his throne.” “Christ’s perpetual presentation of Himself before the Father is that which constitutes His intercession. It lasts until the Judgment as the enduring antitype to the High Priest’s presentation of the victim’s blood in the Holy of Holies,” Liddon Bamp. Lect. p. 485 n.

**The sacrifice of the death of Christ** = the sacrifice for the sins of the whole world which was made by the death of Christ upon the cross: “Almighty God . . . who didst give Thine only Son Jesus Christ to suffer death upon the cross for our redemption: who made there (by His one oblation of Himself once offered) a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world,” P. of Consecr. C. S.

N.B. *A full satisfaction* as far as regards Him to whom it was offered; *a perfect oblation* if we respect Him that offered it: *a sufficient sacrifice* if we regard the persons for whom this was offered; see Art. xxxi.

**The benefits we receive thereby** = the blessings (pardon, grace and future glory) which we receive by the *sacrifice of Christ’s death*.

N.B. (a) These benefits are:

1. Removal of guilt, Reconciliation, 1 S. J. i. 7, C. i. 21, 22.
2. Discharge from the sting of sin, R. viii. 1.
3. Weakening the power of sin, H. ix. 14.
4. Eternal redemption, E. i. 7, 14.
5. Liberty to enter heaven, H. x. 19, 20.

(b) All possible *benefits* are included in these three words: *pardon*, *grace*, *glory*; see these variously expressed in the P. Bk., e.g.:

"Redemption, means of grace, hope of glory," Gen. Thksg.

"Pardon," "confirm," "bring to everlasting life," Abs. C. S.

"Release of his sins, sanctify," "give him the kingdom," &c., Address to Godparents.

"Impute not former sins, strengthen," "take him unto thy favour," V. S.

**Which are verily and indeed taken and received** = "Sacramentaliter, spiritualiter, et realiter, sed non corporaliter: non modo corporali, crasso, terreno; sed modo mystico cœlesti ac spirituali" (Overall); see Art. xxviii.

**To examine themselves** = to search into their consciences, hearts, affections, thoughts, feelings and lives, to see if they have, &c., Ps. cxxxix. 23, 24; "examine your lives and conversations by the rule of God's commandments;" "to search and examine your own consciences (and that not lightly and after the manner of disseengers with God), but," &c., 1 Exh. C. S.

**Whether they repent them truly** = whether they have true, sincere repentance; such a change of mind and heart as leads them to forsake sin: "repent you truly for

your sins past," 1 Exh. C. S.; "hear what comfortable words," &c., "unto all that *truly turn to Him*," Exh. a. Abs. C. S.

**Steadfastly purposing** = firmly determining; making a strong resolution; thoroughly intending: "ye that do . . . intend to lead a new life," &c., last Exh. C. S.; "with full purpose of amendment of life," 1 Exh. C. S.; "I have utterly *purposed* that my mouth shall not offend," Ps. xvii. 3, P. Bk.; "*steadfastly minded*," Ruth i. 18. See word Purpose.

**To lead a new life** = to pass or spend each day as a fresh life; a better life: "walking from henceforth in His holy ways," Exh. C. S.; "in newness of life," R. vi. 4; going on unto perfection, H. vi. 1; "perfecting holiness in the fear of God," 2 C. vii. 1.

**A lively faith in God's mercy through Christ** = a living belief (*i.e.* such a faith and trust as enables a man to "rest on the Lord," and assure his heart before Him) that God "will be merciful unto us and forgive us our sins," for the sake of what Jesus Christ hath done for us: "a lively and steadfast faith in Christ our Saviour," 1 Exh. C. S.; see Arts. xxviii., xxix., also xviii.

**A thankful remembrance of His death** = a grateful recollection of this truth, that Jesus Christ died for sinners: so the Lord's Supper is called the *Eucharist*, as being a "sacrifice of praise and *thanksgiving*": "above all things ye must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ," 1 Exh. C. S., C. 2 S. a. E.

**N.B.** "Thankfulness to Christ is as a reservoir from which all the fields of human life are watered."

**Whether they be in charity, &c.** = whether

they have in their hearts that Christian love towards all mankind, even towards their enemies (S. M. v. 44), which comes from a feeling of God's love to them: which is "the bond of peace and of all virtues" (C. Quinq.), "and without which all our doings are nothing worth, and whosoever liveth is counted dead before God," 1 C. xiii. 1, &c.

= whether they "bear no malice nor hatred in their heart;" "and be in perfect charity with all men," 1 Exh. C. S.: see the proof of this in the words (1 Exh.) "being ready . . . at God's hand."

## ELLIPTICAL SENTENCES WITH THE WORDS UNDERSTOOD SUPPLIED.

[The words supplied are in Italics.]

What is your *Christian* name?

Who gave you this *Christian* name?

What did your Godfathers and Godmothers then *do* for you?

*That I should renounce* the pomps . . . *that I should renounce* all the sinful lusts of the flesh.

And walk in the same *will and commandments* all the days of my life.

Yes, verily, *I do think that I am bound to believe and to do* as they have promised for me.

And by God's help so I will *believe and do as they have promised* for me.

That I may continue in the same *state of salvation unto my life's end*.

And *I believe* in Jesus Christ, &c.

*I believe* He descended into hell, &c.

*I believe* the holy Catholic Church, &c.

Secondly, *I learn to believe* in God the Son.

Thirdly, *I learn to believe* in God the Holy Ghost.

Tell me how many *commandments* there be.

Which *commandments* be they?

*The same commandments* which God spake, &c.

*Show mercy unto thousands of generations.*

*And all that in them* (*i.e. heaven, earth, sea*) *is.*

And to keep my tongue from evil-speaking, lying, and slandering.

But to learn truly to get mine own living, and labour truly to get mine own living, and to learn and labour to do my duty in that state of life, &c.

Thou art not able to do these things, viz. renounce, &c., believe, &c., and keep, &c., i.e. do thy duty towards God and thy duty towards thy neighbour, of thyself.

Nor art thou able to walk in the commandments of God, &c.

Thy will be done on earth as it is done by the angels in heaven.

That we may worship Him as we ought to do.

That we may serve Him as we ought to do.

That we may obey Him as we ought to do.

And I pray unto God that He will be merciful unto us, &c.

And I pray unto God that it will please Him to save, &c.

And I pray unto God that He will keep us from all sin and wickedness.

That is to say, the sacraments of Baptism and the Supper of the Lord.

I mean an outward and visible sign of an inward and spiritual grace given unto us; which outward and visible sign was ordained by Christ Himself, as a means whereby we receive the same inward and spiritual grace, and a pledge to assure us thereof (or that we do receive that of which the outward part of the sacrament is a sign).

What is the inward and spiritual grace in Baptism?

Faith, whereby they steadfastly believe the promises of God made to them in that sacrament of Baptism.

By reason of their tender age they cannot perform them, *i.e. repentance and faith.*

Because they, *the infants*, promise them both, *i.e. repentance and faith*, by their sureties, &c.

What is the inward part or thing signified *in the Lord's Supper?*

As our bodies are *strengthened* by the bread and *refreshed* by the wine.

*Whether they have a lively faith in God's (God the Father's) mercy, &c.*

*'And whether they be in charity with all men.*

THE CREED, THE TEN COMMANDMENTS, AND  
THE LORD'S PRAYER.

## CREED.

1. I believe in God the Father Almighty, Maker of heaven and earth.
2. And in Jesus Christ His only Son our Lord . . . . at the right hand of God the Father Almighty.
3. I believe in the Holy Ghost; the holy Catholic Church; the Communion of Saints, &c.

## CHURCH'S EXPLANATION.

1. *First*, I learn to believe in God the Father, who hath made me, and all the world.
2. *Secondly*, in God the Son, who hath redeemed me, and all mankind.
3. *Thirdly*, in God the Holy Ghost, who sanctifieth me, and all the elect people of God.

## TEN COMMANDMENTS.

## CHURCH'S EXPLANATION.

*1st Table.*

1. Thou shalt have none (*or no*) other gods but (*or before*) me.

1. My duty towards God is to believe in Him, to fear Him, and to love Him, with all my heart, with all my mind, with all my soul, and with all my strength.

2. Thou shalt not make to thyself any graven image, &c.	2. <i>My duty towards God</i> is to worship Him, to give Him thanks, to put my whole trust in Him, to call upon Him.
3. Thou shalt not take the Name of the Lord, &c.	3. <i>My duty towards God</i> is to honour His holy Name and His Word.
4. Remember that thou keep holy the Sabbath-day, &c.	4. <i>My duty towards God</i> is to serve Him truly all the days of my life.

*2nd Table.*

The whole duty of man towards his neighbour is contained in the last six Commandments, the *summary* explanation of which is found in those words, “to love him as myself, and to do to all men as I would they should do unto me.”

5 Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.	5. My duty towards my neighbour is to love, honour and succour my father and mother: to honour and obey the Queen, and all that are put in authority under her: to submit myself to all my governors, teachers, spiritual pastors, and masters: to order myself lowly and reverently to all my betters.
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The Church's explanation of the next four Commandments is summed up in the sentence, "to hurt no body by word nor deed."

6. Thou shalt do no murder. Thou shalt not kill.	6. To hurt no body: to bear no malice nor hatred in my heart.
7. Thou shalt not commit adultery.	7. To keep my body in temperance, soberness, and chastity.
8. Thou shalt not steal.	8. To be true and just in all my dealing: to keep my hands from picking and stealing.
9. Thou shalt not bear false witness against thy neighbour.	9. To hurt no body by word: to keep my tongue from evil speaking, lying, and slandering.
10. Thou shalt not covet thy neighbour's house, &c.	10. Not to covet nor desire other men's goods, but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me.

#### THE LORD'S PRAYER.

1. Our Father which art in heaven.

#### CHURCH'S EXPLANATION.

1. I desire my Lord God, our heavenly Father, who is the giver of all goodness, to send His grace unto me, and to all people.

2. Hallowed be Thy Name.
2. That we may *worship* Him as we ought to do.
3. Thy kingdom come.
3. That we may *serve* Him as we ought to do.
4. Thy will be done on earth, as it is in heaven.
4. That we may *obey* Him as we ought to do.
5. Give us this day our daily bread.
5. And I pray unto God that He will send us all things that be needful both for our souls and bodies.
6. And forgive us our trespasses, as we forgive them that trespass against us.
6. That He will be merciful unto us, and forgive us our sins.
7. And lead us not into temptation:
7. And that it will please Him to save and defend us in all dangers ghostly and bodily.
8. But deliver us from evil.
8. And that He will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death.

And this I trust He will do of His mercy and goodness, through our Lord Jesus Christ: and therefore I say, Amen; so be it.

**APOSTLES' CREED AND NICENE CREED.****APOSTLES'.****NICENE.**

1. I believe in God the Fa- = I believe in God the Fa- 1  
ther Almighty, Maker of ther Almighty; Maker of  
heaven and earth. heaven and earth; And  
of all things visible and  
invisible;
2. And in Jesus Christ his = And in one Lord Jesus 2  
only (*only-begotten*) Son Christ; the only-begot-  
ten Son of God; Begotten  
of his Father before all  
worlds; God of God;  
Light of Light: Very  
God of very God; Be-  
gotten, not made; Being  
of one substance with the  
Father; By whom all  
things were made; Who  
for us men, and for our  
salvation, came down  
from heaven;
3. Who was conceived by And was incarnate by the 3  
the Holy Ghost,  
*Born of the Virgin Mary,*  
Mary, And was made  
man;

## APOSTLES'.

## NICENE.

4. Suffered under Pontius = And was crucified for us 4  
 Pilate, was crucified, dead      under Pontius Pilate; He  
 and buried :                          suffered and was buried;

5. He descended (*went down*)  
 into hell ;

The third day he rose again = And the third day he 5  
 from the dead ;                          rose again according to  
 the Scriptures ;

6. He ascended into heaven, = And ascended into heaven, 6  
 And sitteth on the right = And sitteth on the right  
 hand of God the Father      hand of the Father ;  
 Almighty ;

7. From thence he shall = And he shall come again 7  
 come (*again at the end*      with glory to judge both  
*of the world*) to judge      the quick and the dead;  
 the quick and the dead.

Whose kingdom shall  
 have no end.

8. I believe in the Holy = I believe in the Holy 8  
 Ghost ;                                  Ghost the Lord, and  
 Giver of Life ; Who pro-  
 ceedeth from the Father  
 and the Son : Who with  
 the Father and the Son  
 together is worshipped  
 and glorified; Whospake  
 by the Prophets.

9. The holy Catholic Church; = And I believe one Ca- 9  
 The Communion of Saints;      tholic and Apostolick  
 Church :

APOSTLES'.

## NICENE.

10. The forgiveness (*re*- = I acknowledge one Baptism) of sins; tism for the remission of sins:

11. The Resurrection of the Body (*flesh*), And I look for the Resurrection of the dead;

12. And the life everlasting = And the life of the world to come. Amen.

N.B. The words in brackets occur in the Creed, as used in B. S. and V. S.

## GENERAL QUESTIONS.

N.B.—Such numbers as 46, 105, 145, 192, 199, can well be divided into two or more questions.

1. If God is the Father of all Christians, what are Christians to one another?
2. Why may the Lord's Prayer be called a Catholic Prayer?
3. Which petition is a missionary prayer?
4. What are the things needful for the soul?
5. What are the things needful for the body?
6. From which Commandment do you learn to serve God truly all the days of your life?
7. Which Commandments forbid—
  - (a) Sins of the tongue?
  - (b) Sins of the mind and heart?
  - (c) Sins of the body?
8. Which teaches you to get an honest living?
9. What other expressions in the Catechism teach us that we are to try and earn an *honest* livelihood?
10. Why do we—
  - (a) Use the Lord's Prayer?
  - (b) Observe the Lord's Day?
  - (c) Celebrate the Lord's Supper?
11. What is the name given to Church-people in the Catechism?
12. Which Commandment of the second table refers to our duty towards superiors?
13. Which to all men in general, whether superiors or inferiors?

14. Give Scriptural examples of breaches of each Commandment.
15. Why is it said "honour" instead of "obey" thy father and mother?
16. Is the Fifth Commandment the only one with a promise?
17. Into what distinct parts may the Catechism be divided?
18. What are comprehended under the "Name of God?"
19. Where in the Catechism do we acknowledge Christ to be our Mediator?
20. What part of the Catechism teaches—
  - (a) What you are to do?
  - (b) What you should pray for?
21. Which Commandments warn us against the lust of the flesh?
22. Which Commandments warn us against the world?
23. Which Commandments warn us against the devil?
24. In what petitions of the Lord's Prayer do we pray against these three enemies?
25. Which of the Baptismal vows includes Repentance—which Faith—which Obedience?
26. What words of the Creed teach the Incarnation of Christ?
27. Where ought you to try and find the Ten Commandments?
28. *Why* are the Sacraments necessary?
29. How would you shew that it is the motive or the intention of the mind upon which depends the breaking of some of the Commandments?

30. Give specimens of the things of which you are forbidden to make an image, &c., for the purpose of worship.
31. How was the engagement of sponsors both a promise and a vow?
32. What do you mean by the *Church* Catechism?
33. About what Church matters does the Church Catechism instruct you? .
34. Which requisite for receiving Holy Communion gives a name to it?
35. How can you shew that the same two things are required for the two Sacraments?
36. In which answer do we make a confession and a profession at one and the same time?
37. Why are the Commandments given in the second person and future tense?
38. Why are most of them negative?
39. Which Commandment of the Ten would it be of no use for human governments to promulgate?
40. Which five Commandments might a *robber* break or run the risk of breaking?
41. Why are *you* bound by what your Godparents promised?
42. What is the best thing to do to avoid coveting other men's goods?
43. If a grown-up person desired baptism, what should be demanded of him?
44. Where shall I find the best explanation of the Commandments and the Lord's Prayer?
45. By what other titles is the Catechism called in *the Prayer-Book*?
46. Quote sentences from the Catechism which shew *that*—

- (a) Christ died for all men.
- (b) The Commandments forbid sins of the *mind* and *heart*.
- (c) "He that endureth unto the end shall be saved."
- (d) Every baptized child has "a chance" of getting to heaven.
- (e) We ought to be instant in prayer.
- (f) We are saved by the undeserved favour of God.
- (g) The soul is immortal.
- (h) God will punish profane talkers and irreverent worshippers.

47. Which Commandments forbid you to swear—disobey your teachers—shew spite—tell a lie—treat the Bible with disrespect—say your prayers without thinking of them—be idle?

48. What Commandments does a boy break, who takes praise to himself for a good deed done by another? Who is a miser—a glutton—a perjuror?

49. What duties does the Church say we owe—

- (1) to parents;
- (2) to rulers;
- (3) to superiors?

50. Shew from the Catechism what—

- (1) True repentance makes a man do.
- (2) Prayer can do for us.
- (3) Faith enables us to do.
- (4) Going to the Lord's table may do for a Christian.

51. What words are used to shew that we have no power of ourselves to help ourselves?

52. For what two things are we taught in the Catechism to be *grateful*?

53. How many distinct meanings have the following

words in the Catechism—*grace, as, keep, goodness, learn, under, kingdom, hallow, state, evil, bread?*

54. When is anything said “to be done in vain,” and “to be generally necessary ?”

55. By what several names are the *instruction*, the *instructor*, and the *instructed*, by question and answer, called ?

56. What connexion is there between “the Holy Catholic Church” and the clause *before* and those *after* it in the Creed ?

57. Where besides in the Catechism have you seen the Decalogue ?

58. Divide “thy Belief” into its several “articles.”

59. Why is it necessary to express our belief in the *mode or manner* of Christ’s death ?

60. Give two *single* expressions in the Catechism which express the blessings of being baptized.

61. By what title are the *Ministers* of the Church called in the Catechism and in the Liturgy ?

62. Distinguish between faith and “the faith.”

63. What sentences in the Catechism teach us indirectly the doctrine of the “fall of man ?”

64. What title in the Catechism is synonymous with “child of God ?”

65. What means of grace are we told in the Catechism that we ought to use ?

66. The word *grace* means both favour and help: where in the Catechism do we find this to be the case ?

67. Enumerate the titles given to the Church in the Creeds.

68. Why are *water* and a certain form of *words*, and *bread and wine*, the outward and visible signs of Christ’s *Sacraments* ?

69. By which article in the Creed do we define the exact date of Christ's death? or tell me, from the Creed, when Christ died.

70. Distinguish between "all the world" and "all mankind."

71. What are the "elect people of God" called in the Apostles' Creed?

72. On what festivals and fasts of the Church do we commemorate the *facts* of the Creed?

73. You say, "the Holy Ghost sanctifieth me and all the elect people of God:" by what means are we taught in the Creeds that He does this?

74. By which petition of the Lord's Prayer are we taught the *measure* of obedience we should strive after?

75. Which sentence in the Catechism expresses the sovereignty of God?

76. Which Commandments are accompanied with *threats*, which with *promises*, which with a *reason*?

77. What is taught you in your "Duty towards God" as the meaning of to *have* none other God but Jehovah?

78. State from the Catechism what is required of Catechumens and Communicants.

79. What are you bound to believe that your God-parents promised you should?

80. What are you bound to do according to your sponsors' promise for you?

81. Why did our blessed Lord command His supper to be eaten?

82. How long and how often?

83. What is the day of Christ's "coming again" called in the Prayer-book and in Scripture?

84. What persons are comprehended under the words "father and mother" in Commdt. V.?

85. Who are meant by "themselves" in the sentence "themselves are bound to perform?"
86. Why do we say save and defend us *in* and not *from* all dangers?
87. Distinguish between the requirements for Holy Baptism and for the Lord's Supper.
88. Which parts of the Catechism are Godparents exhorted to teach or to provide that their Godchildren be first taught?
89. From what do we pray in the Pater-noster to be kept?
90. What are some of those "other things which a Christian ought to know and believe to his soul's health" besides the Creed, Lord's Prayer, and Ten Commandments?
91. How is Christ's Resurrection spoken of in the Te Deum?
92. By what various names is the Sacrament of the Lord's Supper called in the Catechism, Communion Service and the Articles?
93. How does Infant Baptism magnify the sovereign grace of God?
94. What different meanings may be given to the phrase "kingdom of heaven?"
95. What kingdoms have come and gone?
96. What is meant by "means of grace?"
97. From what statements in the Catechism can you prove that the two Sacraments are "generally necessary to Salvation?"
98. What does Article xxvi. assert to be the cause of *the efficiency or efficacy* of the Sacraments?
99. What must be done to get grace?

100. What portion of the Creed teaches you that "the Holy Ghost sanctifieth the elect people of God?"
101. Distinguish between "special grace" and a "spiritual grace."
102. What other phrases are similar to "forgiveness of sins?"
103. What connection is there between the Catechism and Confirmation?
104. What four several things do you assert when you make the fourth answer?
105. What does the Catechism teach you about the following: original or birth-sin; adoption; the fall of man; redemption; regeneration; justification; sanctification: free grace; final perseverance; diligence for both worlds: the Trinity in Unity; Prayer; the Bible; election; self-examination; repentance; faith; the sufficiency of Christ's sacrifice? (This question should be broken into many.)
106. For what several purposes were the Sacraments ordained?
107. What are "the promises of God made to them in that Sacrament" of Baptism which Catechumens ought "steadfastly to believe?"
108. Distinguish the offices ascribed to the several Persons in the Trinity.
109. What answer would you give to a person who asked you what he ought to do before coming to the Lord's Table?
110. What reason given in the 4th Commandment infers that it was not made for the Jews only?
111. In what two distinct and opposite ways may we break the 9th Commandment?

112. In what remarkable instance did the breach of the 7th Commandment lead to the breach of the 6th?
113. Express from the Duty towards God the exact opposite to taking God's Name in vain.
114. How do the first four Commandments, unitedly, regulate the worship of a Christian?
115. What notable instances have we in Jewish history of the violation of the 2nd Commandment?
116. What notable instance have we of a refusal to break the 2nd Commandment?
117. What distinction is to be observed between the severity of God's judgment and the duration of his mercy?
118. What common vulgar sins are included in that of "taking God's name in vain?"
119. What one word in the 4th Commandment proves that the Sabbath was recognised at the time the law was given?
120. Distinguish between the Sabbath keeping of "thy cattle" and *thine, thy manservant, &c.*
121. How can the 6th Commandment be broken without taking away life? how without taking away the life of another?
122. Distinguish between murder and manslaughter.
123. Why may the 7th Commandment be called "the law of Purity?"
124. How can the 8th Commandment be broken so as to interfere with our duty to God?
125. What "other gods" do men make to themselves?
126. Did the Decalogue *make* it criminal to commit *murder?*
127. On what single word does the force of the 9th Commandment depend?

128. In what three several instances, in the Catechism, are we reminded of the duty of gratitude ?
129. Which single sentence in the Duty to your Neighbour refers to the whole of the 2nd Table ?
130. Of what act of power and mercy did God remind the Jews, in order to encourage them to keep his Commandments ?
131. What acts of God's lovingkindness does a child acknowledge in the Catechism as an encouragement to His obedience ?
132. How are the *Commandments* closely connected with the *Creed* ?
133. On what day does the Church commemorate our Lord's Incarnation ?
134. What explanation have we in the Catechism of the word "neighbour" ?
135. Distinguish between those who have a share in Redemption and in Sanctification.
136. Where in the Catechism are you taught "to acknowledge the glory of the eternal Trinity ?"
137. To what acts of *special grace* does a child refer, or what does he acknowledge, in the Catechism ?
138. In what two different ways is Baptism referred to and explained in the Catechism ?
139. Why are we taught to say at the end of the Lord's Prayer "*For thine is*" &c. ?
140. Why may the Lord's Prayer be called both a catholic and an intercessory prayer ?
141. Give the full and exact meaning of *Redemption* and shew how it differs from *Sanctification*.
142. *Distinguish between doing God's will passively and actively.*

143. "Who brought thee out of the land of Egypt"—of what was this exodus a type?

144. Why may the two Sacraments be called Sacraments of *Union* and *Communion*?

145. Explain the following expressions: "I have faith in *the* faith;" "I believe *in* God;" He descended into hell;" "by nature born in sin;" "the Lord will not hold him guiltless;" "the resurrection of the body."

146. In what sentences do you acknowledge the intervention of a surety or bondsman?

147. Give instances in Scripture of a name being given upon an infant's admission into the Church.

148. Shew from Scripture that the efficacy of Redemption reaches backward as well as forward.

149. What are the words used in the General Confession and in the Prayer for all Conditions of Men instead of "salvation?"

150. State from the three Creeds the Church's doctrine concerning the Resurrection.

151. What three important truths does the Catechist teach the Catechumen in his address before the Lord's Prayer?

152. When, by whom, and in what words, was the Sacrament of Baptism ordained?

153. Why was our Lord baptized?

154. In what did John's Baptism and our Lord's differ?

155. What *matter* and what words are essential to make Baptism valid?

156. *When* was the Sacrament of the Lord's Supper *ordained?*

157. What symbolical actions by the Priest accompany the administration of the Sacraments?

158. What ditto accompany Confirmation—Marriage: Burial?

159. How is the natural state of all men described in the Catechism?

160. How is the Christian state of all men described?

161. What is the distinction between a duty and a privilege?

162. Shew the difference between the Christian's God and those of the heathen.

163. To what three illustrations of the nature of the Church are we directed in the Catechism?

164. In what short text does Christ mention the benefits of the two Sacraments?

165. Shew from Scripture examples when, where, and how often we may pray.

166. When was your Christian name given you; by whom; and of what should it remind you?

167. What is the difference between—

(a) Registering the birth and baptizing a child?

(b) The private and public Baptism of a child?

168. In what common ways do people "bear false witness?"

169. What are meant by "Sacraments of the Gospel," and in what *two special* particulars, mentioned in the Catechism, do they differ from other so-called Sacraments?

170. What "fruits meet for repentance," and what effects of faith are mentioned in the Catechism?

171. Shew from answers to four distinct questions why you are in a more favoured state than Jews, Turks and infidels, or heathen.

172. Shew from four sentences that you are indebted for this and every blessing to your soul to Jesus Christ.

173. In which petitions of the Lord's Prayer do we pray (a) for others, (b) for spiritual food, (c) that we may not suffer from trials too great for us, (d) that we may be obedient servants of God?

174. Which Commandments (a) *forbid* irreverence, hatred, adulteration of food, and (b) *enjoin* obedience to lawful authority, truthfulness, contentment "with such things as ye have?"

175. What is the difference between a *heathen* baby and a *Christian* baby?

176. Why cannot you do your duty to God and man without help from God?

177. Shew that you are taught in the Catechism to think of your *privileges*, as a Christian, first: then your *obligations*—then your *duties*, and then your *helps* to perform those duties.

178. What ought a *Christian* to mean when he says, "I believe in God?"

179. State in the exact words of the Catechism—

- (a) The outward part or sign } 1. Baptism.
- (b) The inward part or thing signified } 2. Lord's
- (c) The benefits derived from Supper.

180. What do you understand by "the Holy Catholic Church?"

181. What is—

- (a) The literal meaning of the word *Sacrament*?
- (b) The ecclesiastical meaning?
- (c) The meaning of it in connexion with *Baptism* and the *Lord's Supper*?

182. How are the Christian's union with the second *Adam*—his adoption—and hope of glory spoken of in the *Catechism*?

183. Shew that if God gives you special grace "to

worship Him, serve Him, and obey Him as you ought to do," you will be able "to walk in the Commandments of God."

184. Which Commandments forbid prevarication, using false weights, copying an answer from another boy?

185. Distinguish between—

Temptation and evil.

Jesus and Christ.

A means and a pledge.

186. Tell me (*a*) who are allowed to come to the Lord's Supper, (*b*) what good they can get from going there, (*c*) what preparation is needful in order that they may get that good?

187. How do you understand S. Paul's words, "Love is the fulfilling of the law?"

188. What three distinct things derive their names from Jesus Christ?

189. Explain accurately the four titles given to the Church in the Creeds.

190. Shew that the Lord's Supper fulfils the conditions laid down in the definition of a Sacrament.

191. What Scriptural authority have we for Infant Baptism: of what Jewish rite did it take the place, and when was that rite instituted?

192. Explain by means of a paraphrase the full meaning of the following sentences:

"Wherein I was made a member of Christ."

"He hath called me to this state of salvation."

"He descended into hell."

"He shall come to judge the quick and the dead."

"The communion of saints."

"To order myself lowly and reverently to all my betters."

"Thy will be done in earth as it is in heaven."

"To examine themselves."

193. Write out the answer to the question, Why then are infants baptized, &c., putting into your answer *nouns* instead of pronouns.

194. Shew how you will do your duty to your neighbour if you obey the 6th, 8th, and 9th Commandments.

195. What "goods" of other men are you not to covet?

196. Write out without questions and answers all that you are taught about the Sacrament of the Lord's Supper.

197. My duty towards my neighbour is—

1. To love him as myself.

2. To do unto him as I would he should do unto me.

What do each of these clauses mean?

198. How are you taught in the Catechism that "without faith it is impossible to please God?"

199. Explain the meaning of the following words, quoting the sentences in which they occur: *For: as: but: thereof: wherein: hereby: chiefly: in: of* (to be learned *of: of thyself: "children of wrath"*); *under: unto: whereby*.

200. What are—

(a) The privileges of the baptismal covenant?

(b) The relative duties of Christians?

(c) The means of grace afforded us here.

201. What making of graven images is contrary to God's second Commandment?

202. What *Christian* virtue does each of the Ten Commandments inculcate?

203. Why do you say "*I believe;*" "*sanctifieth me;*" and yet are taught to say "*Our Father.*"

204. Which portions of the Ten Commandments seem

to apply to Jews only, and how may these be made applicable to Christians?

205. Explain the expressions: "by no means;" "hold guiltless;" "to visit sins;" "to call for" special grace: "to lead a new life;" "to be in charity."

206. What do you mean when you say, "Yes, verily," and "So I will" when you answer the 4th question?

207. "The sacrifice of the death of Christ and the benefits which we receive thereby." What are those *benefits*?

208. *Why* are you bound to believe and to do what your God-parents promised for you?

209. Mention some "dangers, ghostly and bodily" that we have need to be kept from.

210. Can we make a list of the things which we promise to renounce under the head of "pomps and vanities:" and "the wicked world?" Are they the same for all of us?

211. Where are the "articles of the Christian faith" to be found? Why do we believe them?

212. What more is wanted besides "an outward sign" and "an inward grace" to make a Sacrament of the Gospel?

213. Which is "the first and great Commandment?" Where is it first to be found in the Bible? Where in the Catechism?

214. Divide the Catechism into five parts and shew how each part is related to the rest.

215. Shew that the three things you "did promise and vow" at your Baptism are explained in the subsequent questions and answers.

216. What ceremonies of the Jewish law correspond with the two Sacraments of the Gospel?

217. How can it be said that when our Lord "descended

into hell." He "was three days and three nights in the heart of the earth?" (S. M. xii. 40.)

218. At what date was the larger portion of the Catechism compiled and published? When was the portion on the Sacraments added, and by whom?

219. Give the various meanings of the following words: *sanctify*; *hallow*; *holy*; *salvation*; *death*; *church*.

220. Who (*a*) is a worthy communicant: (*b*) a dutiful child; and (*c*) a good neighbour?

221. What expressions to be found in the Catechism discourage idleness and incite to diligence for this world and the next?

222. Shew from the Lord's Prayer, as our model, of what chief parts all prayer to God should consist.

223. How may the petitions in the Lord's Prayer remind you of your duty towards God and towards your neighbour?

224. What are you bound to believe and to do as regards God?

225. Explain the following phrases; "Children of grace;" "children of wrath;" "born in sin;" "a death unto sin;" "thou art not able to do these things of thyself."

N.B. For Answers to the foregoing see Appendix VIII.

## APPENDIX I.

## CHURCH.

**Church** = “elect people of God.”

= God’s Household or House, E. ii. 19; C. 22 a. T.;  
1 T. iii. 15; H. iii. 6, x. 21; 1 S. P. ii. 5.

= household of Faith, G. vi. 10: “which is the blessed company of all faithful people” (C. S.); “the number of the children of God and heirs of everlasting life” (Priv. B.), “the flock of true Christian people,” rub. Priv. B.; “congregation of Christ’s flock” (B. S.); “a congregation of faithful men,” &c. Art. xix.; “whole congregation of Christian people dispersed throughout the whole world,” Canon 55; Kingdom of Christ or of Heaven.

= mystical Body of God’s Son, 1 C. xii. 12, 27, E. i. 23; “very members incorporate in the mystical body of God’s Son,” 2 Pr. Post C.; a spiritual society or body made up of many members, chosen out by our Lord Jesus Christ (S. J. xv. 19), and of which He is the Head, C. i. 18, 24.

= a part or branch of the whole, as the Church at Corinth, 1 C. i. 2; Seven Churches in Asia, Rev. i. ii. &c.

= a single congregation, as that in the house of Aquila and Priscilla, R. xvi. 5.

= a society consisting of believing and baptized persons continuing stedfastly in the doctrine and fellowship of the Apostles, and in breaking of bread, and in prayers; to which were added such as were being saved, A. ii. 47.

= a house of prayer, 1 C. xi. 18, 22.

The Church is likened in Holy Scripture to many different things, from the study of which we may learn—  
1. What Christ is to, and what He does for His Church.

2. That the evil will ever be mingled with the good.  
(See Art. xxvi.)

3. What sort of members each one of us is.

The *Church*, i.e. "the Kingdom of Heaven," is compared to—

A Field, S. M. xiii. 24, &c.

A Threshing Floor, S. M. iii. 12.

A Flock or Fold, S. J. x. 1—16; S. M. xxv. 31, &c.

A City that is set on a hill, S. M. v. 14; see Is. ii. 2, G..iv. 26, H. xii. 22.

A Net, S. M. iv. 19, xiii. 47—50.

A Body, 1 C. xii. 12—27; E. iv. 15, 16 (a member of Christ); C. i. 18, 24.

A Kingdom, S. L. xix. 12, &c. (an inheritor of the Kingdom of Heaven.)

A Temple or Building, E. ii. 20—22.

A Family, 1 C. G. F.; E. iii. 15; R. viii. 14—17 (the child of God).

A Household, S. Mk. xiii, 34.

A Tree, S. J. xv. 1—8.

A Vineyard, Is. v. 2, &c.; S. M. xx. 1, &c., xxi. 33, &c.

An Army (Church militant here on earth), E. vi. 13—17; 1 T. vi. 12; 2 T. ii. 3, 4; H. ii. 10.

Wife or Spouse, E. v. 31, 32.

Bread and its particles, 1 C. x. 17.

The Ark ("the ark of Christ's Church"), 1 S. P. iii. 20, 21.

A Candlestick, Rev. i. 12, 20 (= a light-bearer—diffusing not its own, but that light which it receives from Christ).

A Mother, Gal. iv. 26.

A Bride, S. J. iii. 29; Rev. xxi. 2, 9, xxii. 17.

The word *Church* or *Kirk* comes from the Greek word *kuriakē*, a feminine adjective (from *kurios* the Lord) which agrees with the noun *oikia*, a house. This is why the Church is sometimes called the Lord's House; either a "spiritual" house (H. x. 21; 1 S. P. ii. 5), or the building in which we worship (1 C. xi. 18, 22).

There is another word by which Church is expressed, viz. *ecclesia* (derived from a Greek verb which means to call forth), from which name the word ecclesiastical comes,

meaning every thing which has to do with the Church of Christ. The Church was called *Ecclesia* because its members are *called out*—“chosen out”—(elect) of the world, S. J. xv. 19.

*The Church* may be called “*the Society of Jesus*,” for it is that Society which was founded by our Blessed Lord and completed by his Apostles, after that He, through the Holy Ghost, had given commandments unto them and spoken to them for forty days of the things pertaining to the kingdom of God, A. i. 2, 3. Hence S. Paul tells “*the saints and the faithful in Christ Jesus*,” i.e. *the Church at Ephesus*, that they are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone,” E. ii. 20. See C.SS. Simon and Jude.

This Society, besides being called *militant* (or in a state of warfare) has four titles in the Creeds—One, Holy, Catholic, Apostolical.

*One* by unity of origin; faith; sacraments; hope; government; discipline; knit together by one Spirit under one Head.

*Holy* by vocation of its members; its offices; powers; professions; object of institution (*viz.* the promotion of holiness); sanctified by the merits of Christ and the perpetual presence of the Holy Spirit.

*Catholic* by its diffusiveness (not confined to one nation, or people, or age, or country), teaching all the faith (Jude 3) prescribing universal obedience; disseminating all graces.

*Apostolic* by virtue of its foundation, doctrine and practice.

It has four *great privileges*—

1. Communion of saints, *i.e.* its members.
2. Forgiveness of sins.
3. Resurrection of the body.
4. Life everlasting after death.

The marks of Communion with this Society are these: (A. ii. 41, 42) Maintenance of Apostolical Doctrine; *Brotherly Communion*; Regular Administration of *Sacraments*; Common Prayers.

This Society has—

Jesus Christ for *its Head, Founder and Perpetuator*  
by His continuous Presence.

Baptism for *its form or rite of admission.*

The Lord's Supper or Holy Communion for *its badge  
of membership.*

Union with Christ (hence pardon, grace, glory) for  
*its privileges.*

Repentance, Faith, and Obedience for *its duties or  
obligations.*

The elect (or baptized) people of God on earth, in  
Paradise and in Heaven for *its members.*

Bishops, Priests, and Deacons for *its officers.*

The Bible with Apostolic and primitive practice for  
*its code of laws.*

See Art. xx. on the Authority of the Church to decree  
Rites and Ceremonies and in Controversies of faith, and  
Art. xxxiv. "of the Traditions of the Church."

## APPENDIX II.

### COVET—COVETOUS—COVETOUSNESS.

Covet might be translated by the word *desire*, or *desire zealously*, in the following places, A. xx. 33; 1 C. xii. 31, xiv. 39: and in 1 T. vi. 10 the original word means "being entirely given to."

Covetous as an *adjective* is the translation of a Greek word meaning literally "loving or fond of money" in the following, S. L. xvi. 14; 1 T. iii. 3; 2 T. iii. 2; H. xiii. 5; as a *substantive* it is the translation of a word meaning "one who desires to have more than his due" in the following, 1 C. v. 10, 11, vi. 10; E. v. 5.

Covetousness is the translation of a Greek word signifying literally "a desire to have more than belongs to one;" "an inordinate desire of riches," in the following texts, S. Mk. vii. 22; S. L. xii. 15; R. i. 29; 2 C. ix. 5; E. v. 3; C. iii. 5; 1 Th. ii. 5; 2 S. P. ii. 3, 14.

## APPENDIX III.

## SACRAMENT.

Sacrament comes from the Latin word *Sacramentum*, and was taken in three senses—

1. For an engagement or pledge (*i.e.* a sum of money) which a man gave at law, that he would answer an action or go to trial.
2. For an oath given by a soldier to his general not to desert him.
3. For a military mark by which a soldier was distinguished.

Hence the two Sacraments ordained by Christ are—

1. Pledges and assurances on God's part to us to perform His covenant and bestow grace.
2. Oaths on our part by which we bind ourselves to keep our covenant, vow and word with God.
3. Notes and marks by which we are separate from all others who are not Christians.—See NICHOLSON, pp. 152, 153.

Sacraments by resemblance represent.

by institution signify.

by the power of Christ they sanctify.

“Sacraments are not duties only but rather religious rites in which God bears a part”—“rather applications of God to men than of men to God”—“they relate to that which flows from God to us”—“in them God embraces us and offereth Himself to be embraced by us”—“they set out to the eyes and other outward senses the inward workings of God's free mercy and seal in our hearts the promises of God.” See Homily on Com. Pr. and Sacraments.

“We may infer that in the Sacraments the reality is given to us along with the sign; for when the Lord holds out a Sacrament He does not feed our eyes with an empty and unmeaning figure, but joins the truth with it so as to testify that by means of them (Sacraments) He acts upon us efficaciously.”—CALVIN on Isa. vi. 7.

## APPENDIX IV.

## “SPIRITUAL PASTORS.”

PREFACE to the Ordinal: “It is evident unto all men diligently reading the Holy Scripture and the ancient Fathers, that from the Apostles’ time there have been these orders of Ministers in Christ’s Church: Bishops, Priests, and Deacons.”

There are two passages of Scripture quoted by some “which have troubled the Church with questions about degrees and offices of ecclesiastical calling,” as if they militated against the doctrine of a threefold ministry.

Eph. iv. 11, “He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers.”

1 Cor. xii. 28, “God hath set some in the Church, first, Apostles, secondarily, Prophets, thirdly, Teachers, after that Miracles: then gifts of Healings, Helps, Governments, Diversities (or kinds) of Tongues.”

Observe the following remarks of Hooker (Book V., chap. lxxviii. §§ 3—12):—

“§ 9. The Apostle doth in neither place respect what any of them were by office and power given them through ordination, but what by grace they all had obtained through miraculous infusion of the Holy Ghost . . . Out of men thus endued with gifts of the Spirit, upon their conversion to Christian faith, the Church had her ministers chosen, unto whom was given ecclesiastical power by ordination.”

“§ 8. Here *Communicants of special infused grace* for the benefit of members knit into one body, the Church of Christ, are here spoken of.”

“It cannot possibly be denied but that many of these might *concur* in one man; and peradventure in some one, all.”

“§ 3. *Apostles.* Out of twelve Patriarchs issued the whole multitude of Israel according to the flesh: and according to the mystery of Heavenly birth we all ac-

knowledge our Lord's Apostles to be the Patriarchs of His whole Church.

“§ 6. *Prophets*: they were such men as having otherwise learned the gospel, had, from above, bestowed upon them a special gift of expounding Scriptures and foreshewing things to come: of this sort Agabus was, and besides him in Jerusalem sundry others (A. xi. 27, xxi. 10), who, notwithstanding, are not therefore to be reckoned with the Clergy; because no man's gifts or qualities can make him a Minister of holy things unless ordination do give him power.

“§ 7. *Evangelists* were Presbyters (elders) of principal sufficiency, whom the Apostles sent abroad and used as agents in ecclesiastical affairs whensover they saw need.

“*Pastors* and *Teachers*, what other were they than Presbyters also, howbeit settled in some certain charge, and thereby differing from Evangelists?

“§ 8. Why are *Apostles* the first, but because unto them was granted the revelation of all truth from Christ immediately.

“Why *Prophets* the second, but because they had of some things knowledge in the same manner.

“*Teachers* the next, because whatever was known to them it came by hearing: yet God withal made them able to instruct, which every one could not do that was taught.

“After gifts of education there follow general abilities to work things above nature (*miracles*): grace to cure men of bodily diseases (*gifts of healing*); supplies against current defects and impediments (*helps*, ? Deacons, Rom. xii. 7. or, ‘helping or supporting the infirm’); dexterities to govern and direct by counsel (*governments*): finally, aptness to speak or interpret foreign tongues (*diversities or kinds of tongues*); which graces, not poured out equally but diversely sorted and given, were a cause why not only they all did furnish up the whole body, but each benefit and help other.

“§ 10. There is one error which beguileth many who much entangle both themselves and others by not distinguishing *services*, *offices*, and *orders ecclesiastical*: the first of which three, and in part the second, may be exe-

cuted by the Laity, whereas none have nor can have the third but the Clergy. Catechists, Readers, Singers, and the rest of like sort, if the nature only of their labours and pains be considered, may in that respect seem Clergymen . . . notwithstanding inasmuch as they no way differed from others of the laity *longer than during their work of service*, which at any time they might give over, thereunto being but admitted, *not tied by irrevocable ordination*; we find them always exactly severed from that body whereof those three (Apostles, Presbyters, and Deacons, afterwards instead of Apostles, Bishops) alone are natural parts.

“§ 12. As for Dean, Prebendary, Canon, Parson, Rector, Vicar, Curate, Archdeacon, Chancellor, Official, Commissary, and such other like names . . . not found in Holy Scripture . . . all these are in truth but *titles of office* whereunto partly ecclesiastical persons and partly others are in sundry forms and conditions admitted, as the state of the Church doth need; *degrees of order* still continuing the same as they were from the beginning.”

Some people suppose that because the priesthood of all Christians as members of the mystical body of the One Priest is asserted in these words, “ye are a chosen generation, a royal priesthood,” 1 S. P. ii. 5, 9 (see Rev. i. 6, v. 10, xx. 6); therefore this assertion disproves the fact that God selects a certain order of men out of His Christian Church and makes them priests, in a special sense, to minister to their brethren. But a consideration of the following truth will dispose of this erroneous supposition.

The priesthood of *all* the Israelites was asserted by God Himself in those words, “ye shall be to me a kingdom of priests and a holy nation,” Ex. xix. 6; and the words of S. Peter to Christians are but a citation or adaptation of these words of God to the Jews: and we know that “the fact of God’s having separated or sanctified the whole nation of the Jews to Himself to be a ‘kingdom of priests’ did not prevent his separating the tribe of Levi to be his priests in a peculiar sense, to do *things* on behalf of their brethren which it was not lawful for them to do themselves; and to convey certain *blessings* which were not ordinarily to be expected except

through their hands." See SADLER'S *Church Doctrine—Bible Truth*.

Moreover, the argument against a special priesthood, drawn from Rev. i. 6, v. 10, militates equally against a special sovereign, since all Christians are kings.

## APPENDIX V.

## THE LORD'S PRAYER.

S. MATT. vi. 9—13. S. LUKE xi. 2—4.

INASMUCH as this Prayer—"the Prayer of Prayers"—is that which is taught to members of the Church so soon as they are able to learn it, and is in more frequent use amongst Churchmen than any other prayer, either in private, in the family or in the House of God; it is of the utmost importance that the young should be taught not only the meaning of its words and sentences, but how to use each petition contained in it so as to realise, to some extent, its fulness at the moment of utterance. Unless the spirit of its varied clauses be in some measure imbibed, it is not possible to breathe forth that spirit when approaching the mercy seat, or to address our Heavenly Father as supplicants well-pleasing in his sight.

When once the full meaning of each clause is understood, and exactly that which each petition craves is distinctly defined and remembered, it is then that it will be found of spiritual advantage sometimes to pause at the utterance of each petition, and then with a "glance of the mind" upon some such formula as the following, to raise the heart to Him who, like as a father to his own children, is merciful to them that fear Him.

<i>Our Father</i>	{ pitiful merciful willing }	as children to a { filial trust. compassionate adoption father and grace.
<i>Which art in heaven</i>	{ reverence godly fear humility }	ab { to grant. to know how we pray.

<i>Hallowe' le</i>	thought	{ day, word, house,
<i>The Name</i>	word	ordinances, min-
	deed	isters, people.

*They will be done on earth as it is in heaven* { passively in me } suffer { cheerfully. willingly. instantly. wholly. continually. } { actively by me } do }

*Give us this day { all things { body } bread { sufficient.  
our daily bread { needful { soul } grace }*

*Forgive us our trespasses* { thought sins.  
word negligences.  
deed ignorances.

*As we forgive { the unforgiving are unforgiven.*

*Lead us not { trials } into temptation { snares }* too great } dangers { ghostly. bodily.

*Deliver us from evil* { sin  
wickedness  
Satan  
everlasting death } world { lust of flesh.  
lust of eye.  
devil pride of life.

*For Thine is { for Thou hast the right to give or withhold—the kingdom, { hold—de jure. See S. J. xviii. 36, 37.*

*The power,*    { for Thou hast the *power—de facto*

*The glory,* { not unto us &c. the glory of all Thou  
givest: of all wrought in us. Glory be &c.

*Amen.* { so may it be, for Jesus' sake.

**Again :**

Our

teaches love to men.

Father

" love to God.

Which art &c.

" humility.

*Hallowed &c*

" reverence.

*Thy kingdom &c.*

" holiness, charity, watchfulness.

<i>Thy will &amp;c.</i>	teaches self-sacrifice and obedience.
<i>Give us this day</i>	" dependence on God and frequency in prayer.
<i>Our daily bread</i>	" industry and moderation.
<i>Forgive us our trespasses</i>	" sense of sin in ourselves.
<i>As we forgive</i>	" forgiveness of others.
<i>Lead us not &amp;c.</i>	" carefulness and self-command.
<i>Deliver us from evil</i>	" our need of a Redeemer.

It is useful to remember the various characters in which we ought to present ourselves to God when we use the Lord's Prayer.

When we say—

<i>Our Father</i>	we approach as <i>children</i> .
<i>Hallowed &amp;c.</i>	" as <i>worshippers</i> .
<i>Thy kingdom &amp;c.</i>	" as <i>subjects</i> .
<i>Thy will be done &amp;c.</i>	" as <i>servants</i> .
<i>Give us this day &amp;c.</i>	" as <i>beggars</i> .
<i>Forgive us &amp;c.</i>	" as <i>sinners</i> .
<i>Lead us not &amp;c. Deliver &amp;c.</i>	" as <i>dependent creatures</i> .
<i>For Thine is the kingdom</i>	" as <i>glorifiers</i> .

This Prayer breathes—

A catholic spirit . . . .	<i>Our.</i>
A filial spirit . . . .	<i>Father.</i>
A reverential spirit . . . .	<i>Hallowed &amp;c.</i>
A missionary spirit . . . .	<i>Thy kingdom &amp;c.</i>
An obedient spirit . . . .	<i>Thy will be done &amp;c.</i>
A dependent spirit . . . .	<i>Give us this day &amp;c.</i>
A penitential spirit . . . .	<i>Forgive us &amp;c.</i>
A forgiving spirit . . . .	<i>Forgive &amp;c., as we &amp;c.</i>
A watchful spirit . . . .	<i>Lead us not &amp;c.</i>
A confiding and adoring spirit	<i>For thine is the &amp;c.</i>

**APPENDIX VI.**  
**THE DECALOGUE.**

THIS word, meaning "ten words or sayings," is called the "Moral Law" or the Law of the Ten Commandments, or "the law of liberty," S. Jas. i. 25, ii. 12; or "royal law," S. Jas. ii. 8; or "the law of duty" (as the Creed is "the law of faith"); and contains "the whole duty of man" towards God and his neighbour. Our Saviour divided this law into two distinct portions, so that in answer to the question "Which be they?" we might say, "The same which Christ spake in the xxii. of S. Matt., saying, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; this is the first and great commandment: and the second is like unto it, Thou shalt love thy neighbour as thyself."

The following hints may be useful.

1. The Jewish law was divided into three heads:

- a. The *Civil* law, which taught the Jews how to live and act as citizens of their nation.
- b. The *Ceremonial* law, which taught them how to conduct themselves as members of the Jewish Church. See H. ix. 10, marg.
- c. The *Moral* law, which was given, not to them only but for the sake of all the world, in order to teach men how to regulate their *morals*, manners, or conduct toward God and their fellow-men.

2. Jesus Christ kept the *whole* law. The civil law has passed away with the dispersion of the Jewish nation. The ceremonial law was abolished when Christ by obedience to it had "fulfilled all righteousness," S. M. iii. 15. "The Levitical rites were nothing less than the *Gospel* itself in hieroglyphics." The moral law He "came not to destroy, but to fulfil," S. M. v. 17—20: this He did by keeping it perfectly in the letter and in the spirit,

"in Him was no sin," 1 S. J. iii. 5. And by His death He has redeemed us from the *curse* of the law: nothing has or can set us free from *obedience* to this moral law so long as we have to do our duty to God and man. (See 1 C. ix. 21, "being not without law to God, but under the law to Christ.") But the promise of the new covenant is this; that God by his Holy Spirit will write this law upon our hearts and in our minds (see H. viii. 9—11, x. 16) so that the Christian, while serving "in newness of the Spirit and not in the oldness of the letter" (R. vii. 6), is "not under the law but under grace," R. vi. 14. Read Arts. vii. and xv.

3. These Commandments "are exceeding broad," reaching not only to all outward conduct, or to the worst form of any sin, but to all violations in a less degree and to the "thoughts and intents of the heart." Christ shews this in His "Sermon on the Mount," S. M. v. 22, 28; and this is why we are taught (see Rubric before Decalogue) to use the "Kyrie Eleëson"—"Lord, have mercy upon us, and incline our hearts" &c., "write all these Thy laws in our hearts" &c. (see 2 C. iii. 3; H. viii. 10, x. 16); and to pray "that our hearts may be set to obey Thy commandments," 2 C. Ev. Prayer.

4. All the Commandments except two are negative, i.e. have a *not* in them: reminding us how natural it is to men to run headlong into sin, and that none can "learn to do well" unless they have first learned to "cease to do evil."

5. Each command is in the second person singular; shewing that each has to do with every single man who has a body, soul and spirit: and each in the future tense; shewing that each was given not to the Jews only but to all future generations of men.

6. When forbidden by a command to commit any particular sin, God at the same time commands you to practise the opposite virtue or Christian grace: and when any duty is enjoined the opposite sin is forbidden: e.g. forbidding to take God's name in vain is a command "to honour His Holy Name;" to take His Name into your

mouth on solemn occasions when it may tend to His honour as owning Him to be the Searcher of hearts—a command to swear by His Name (Deut. vi. 13, x. 20) so it be done in truth, judgment and righteousness (Jer. iv. 2; see Art. xxxix.): forbidding to hate is a command to love: forbidding worldly work on God's Day is commanding spiritual work: and so the command to honour parents is a command not to disobey them.

7. Relative duties have their correlatives: *e.g.* proper filial honour is not more required by the Divine Lawgiver than proper parental care and rule.

8. When any duty is enjoined all other duties of the same kind are enjoined with it: thus, the fifth commandment involves obedience to all who are in a parental relation to us, as the sovereign, spiritual pastors, and others.

Decalogue	= Law of Duty.
1st Commandment	= law of piety and singleness of heart.
2nd     ,,     ,,	= law of faith in the unseen and spirituality of worship.
3rd     ,,     ,,	= law of reverence.
4th     ,,     ,,	= law of consecration and weekly rest for religious refreshment.
5th     ,,     ,,	= law of piety at home (1 Th. v. 4), of loyalty and lowliness.
6th     ,,     ,,	= law of brotherly love, forgiveness and mercy.
7th     ,,     ,,	= law of purity and temperance.
8th     ,,     ,,	= law of justice and honesty.
9th     ,,     ,,	= law of candour and truthfulness.
10th    ,,     ,,	= law of content (see 1 Th. iv. 11, 12).

*We learn from the first Table—*

1. The unity of God.
2. His nature.
3. The reverence due to His Name.
4. The reverence due to His Day.

From the second Table—to respect

5. Our neighbour's station and authority.
6. His life and health.
7. His wife and family.
8. His property.
9. His character, and
- 10 Not to covet anything that is his.

Scriptural instances of breaches of each Commandment:

1. Ex. v. 2. 1 K. xi. 4. xxi. 26. 2 K. xvii. 29, 33, 41. xviii. 35. Dan. iii. 15.
2. Ex. xxxii. 4. 1 K. xii. 28. 2 K. xviii. 4. Dan. iii. 10.
3. Lev. xxiv. 11, 23. Num. xii. 1. xvi. 3. 1 S. v. 7—9. 2 S. vi. 6, 7. xvi. 5. S. M. xxvi. 74. A. v. 3.
4. Ex. xvi. 27. Num. xv. 32.
5. Gen. ix. 22. 1 S. ii. 25. 2 S. xv. xvi. 5, 8. (1 K. ii. 8, 9.) 2 K. ii. 23.
6. Gen. iv. 8. xxvii. 42. xxxvii. 18. 1 S. xxxi. 4, 5. 2 S. xi. 15. xvii. 23. 1 K. xxi. 10. S. M. xxvi. 14—16. xxvii. 5. A. xxiii. 14.
7. Gen. xxxviii. 1 &c. xxxix. 7. 2 S. xi. 4. xii. 9. S. M. xiv. 4. 2 S. P. ii. 14.
8. Gen. xxxi. 30, 34. Jos. vii. 20. 2 K. v. 24. S. J. xii. 6. A. v. 2.
9. Gen. xxvii. 19, 20, 24. 1 K. xxi. 9, 10. 2 K. v. 25. S. M. xxvi. 59—61, 70, 72, 74. A. v. 3. vi. 13, 14.
10. Gen. iii. 6. Jos. vii. 21. 2 S. xi. 2. 1 K. xxi. 2 K. v. 20—7. S. M. xxv. 41. xxvi. 15. S. L. xii. 15.

## APPENDIX VII.

### NAME OF GOD AND TITLES OF CHRIST.

THE various epochs in the history of God's dealings with mankind seem to have been marked by a special *Name* by which He was pleased more particularly to reveal Himself.

1. *In the Patriarchal Age* He was known chiefly by the simple name of *God* = El or plural Elohim = The Strong. The idea of power and strength is mainly conveyed by the word. It signifies a Person whose chief characteristic was *Power*: before Whom men were but dust and ashes; the Almighty Ruler of the world and men.

2. *To His covenanted chosen people Israel* He revealed Himself by another Name, expressive of His moral character. "I Am that I Am," or "He was that He was," Jehovah, God merciful and gracious, &c. Ex. xxxiv. 6, 7. By that Name they were taught not only to *fear* but to *love* Him, and to stand in awe of His exceeding excellence and perfection.

This Name expresses not one Attribute but all of them at once, the One Ever-living, Self-existent Being Who is what He is—infinitely great, good, glorious: of Whom all that can be said is that "He is what He is." See Hosea xii. 5, Dr. Pusey's note.

3. *To His people now under the Christian Dispensation* He is made known by another Name, expressing not so much His character as His *Essence*.

He is a God in Three Persons—Father, Son, and Holy Ghost.

God the Father, who hath made, &c.

God the Son, who hath redeemed, &c.

God the Holy Ghost, who sanctifieth, &c. See S. J. i. 18, xvii. 6, 26. Art. i. Prop. Pref. upon the Feast of Trinity.

The name Jehovah, though revealed to Moses on Mount Sinai (Ex. vi. 2, 3) was unknown and uncomprehended in its true depth of meaning by the Patriarchs.

That the name was known is plain from various passages of the Book of Genesis, *e.g.* xv. 7, xxii. 14. Jehovah-Jireh: Moriah = Mori-jah = the vision or manifestation of Jehovah, 2 Ch. iii. 1. Again to Jacob in Bethel, Gen. xxviii. 18, 21. The Name was in use in Moses' own family, for Jochebed = Jeho-chebed, *i.e.* Jehovah my glory, Ex. vi. 20. See Readings on First Lessons, S.P.C.K. 5th S. in Lent.

## THE TITLES OF CHRIST.

OUR Lord, though acknowledging the Titles given to Him as Ruler, Prophet, King, Hope of Israel, Offspring of Judah, Messiah or Christ, Master, Son of David, Lord, King of Israel, King of the Jews, as His own, especially that of *the Christ*, chooses as His special designation these two—

*Son of God and Son of Man,*

the latter of which is only once (Dan. vii. 13) given Him in the Old Testament, while the former was never distinctly (see Dan. iii. 25) used of Him before He came, and seems first to have been announced to the world by the Angel Gabriel and S. John Baptist, S. L. i. 35, S. J. i. 34. In these two Names, *Son of God* and *Son of Man*, declaratory of the two natures of *Emmanuel* (Is. vii. 14) He separates Himself from the Jewish Dispensation in which He was born, and inauguates the New Covenant.

The Title “Son of Man” so frequently used by our Lord of Himself, was only once applied to Him by another in the New Testament (A. vii. 56). The Jews could not understand the title (S. J. xii. 34).

Our Lord claims the name “I Am” (S. J. viii. 58).

The Church brings this text into connection with Exod. iii. 14, in first Morn. Less. and Gospel 5 Sun. in Lent.

The following Table gives a summary of the usage of Messiah’s Title *Son of God* in the Gospels.

1. By our Lord Himself. S. J. iii. 17, 18. v. 25.  
ix. 35. x. 36. xi. 4.
2. By Believers. S. M. xvi. 16 (cf. S. J. vi. 69).  
S. Mk. i. i. S. J. i. 34. 49. xi. 27. xx. 31.
3. By Jews. S. M. xxvi. 63. xxvii. 40, 43 (cf. S. J. xix. 7). S. L. xxii. 70.
4. By Evil Spirits. S. M. iv. 3, 6. viii. 29. S. Mk. iii. 11. S. L. iv. 41.

The Sailors, S. M. xiv. 33, and the Centurion, S. M. xxvii. 54, S. Mk. xv. 39, see in Christ “the Son of God.” Westcott, p. 130 n.

**ERRATUM.**

Page 97, line 23 : for ix. read iv.

**OMISSIONS.**

Page 17, last line : “*but learn and labour truly,*” &c.

Page 18, line 5 from bottom : “*purchased . . . an universal Church,*” 1 C. Ember wks.

Page 46, after line 8 : = to pass, spend in any certain manner; “*lead a new life.*”

After line 15 : = to gain the knowledge of: to be taught: “chiefly *learn* in these Articles,” &c., or “by these commandments” “*I learn to believe,*” &c.: “*I learn two things,*” &c.

Page 68, after line 10 :

**Strength** = energy, powers, faculties: “with all my *strength.*”

## APPENDIX VIII.

### ANSWERS TO GENERAL QUESTIONS.

\* \* These Answers are appended, but may be detached by the Teacher where the book is used in class.

1. Brethren, S. M. xxiii. 8, and see R. xii. 10; 2 S. P. i. 7. N.B., throughout the Epistles the title given to Christians, H. iii. 1.—**2.** Because it says *our*, not *my*; and *us*, not *me*.—**3.** “Thy kingdom come,” which = a “prayer for all conditions of men”—“that thy way,” &c.—**4, 5.** Paraphrase, “all things that,” &c., Ps. lxvii. 2.—**6.** 4th commandment.—**7.** (a) 3rd and 9th, (b) 1st, 2nd, 6th, 7th, 10th, (c) 6th, 7th, 8th commandments.—**8.** 4th, 8th ditto.—**9.** “*Our* daily bread” = that which belongs to us by right = “mine own:” “*truly* to get,” &c.—**10.** (a) Because our Lord composed it for that purpose, S. L. xi. 1; S. M. vi. 9; (b) according to the custom of the Apostles and the primitive Church, S. J. xx. 1, 19, 26; see Rev. i. 10; (c) because it was ordained by Christ, S. L. xxii. 19; see S. J. vi. 32—5, 48—58; 1 C. x. 16, 17; xi. 23—32.—**11.** “The elect people of God;” “saints;” “member of Christ, the child of God, inheritor of the kingdom of heaven;” “children of grace.”—**12.** 5th.—**13.** 6th to 9th.—**14.** See Appendix VI.—**15.** Glossary—*Honour*.—**16.** No; the 2nd, “shew mercy unto thousands,” &c.—**17.** Five—baptismal covenant, creed, decalogue, Lord’s Prayer, Sacraments.—**18.** Glossary—*Name*; paraphr. “hallowed be Thy name.”—**19.** Ans. to 4th question; the end of the “Desire;” last answer in Catechism.—**20.** (a) The commandments, duty to God and neighbour, (b) Lord’s Prayer and the “Desire.”—**21.** 7th and 10th.—**22.** 8th and 10th.—**23.** 6th and 9th.—**24.** “*Thy* will be done;” “*Thy* kingdom come;” “Deliver us from *evil*” (or the evil one); paraphr. of this last.—**25.** “That I should renounce the devil and all his works,” &c.; “that I should believe all the Articles,” &c.; “that I should keep God’s holy will,” &c.—**26.** “Who was conceived by the Holy Ghost, born of the Virgin Mary;” see Apostles’ and Nicene Creed compared.—**27.** 2 C. iii. 3; H. viii. 10; x. 16; and Kyrie Eleison.—**28.** Because they were ordained by Christ Himself; see S. J. iii. 5 and vi. 53—56.—**29.** E.g., the making or using an image, &c., for the purpose of worshipping it (not otherwise) would be a *breaking* of the 2nd; killing by accident or in self-defence, and without malice or hatred, would not be a violation of the

6th; taking unwittingly what is not your own is not stealing (8th); bearing false witness or saying what is not true through *ignorance*, mis-information, &c., and without consciousness of its being false or untrue, not a violation of the 9th.—**30.** Paraphr. “anything that is in heaven, &c., in the earth, &c., or in the water, &c.”—**31.** They *promise* before the congregation and answer before God; see under words *promise*, *vow*, and *godfather*.—**32.** Glossary—*Catechism*, N.B.—**33.** The rite of admission into the Church; the duties (repentance, faith, and obedience) required of; and the privileges (pardon, grace, glory) bestowed on its members; her Creed; the means of grace provided within it (prayer and sacraments).—**34.** “have a *thankful* remembrance of Christ’s death,” hence called the Eucharist, or “a sacrifice of praise and *thanksgiving*.”—**35.** For Baptism, answer to question “what is required of persons to be baptized;” for Lord’s Supper, answer to last question in Catechism.—**36.** In the answer to 4th question. A confession =“yes verily (I do think that,” &c.) A profession =“and by God’s help so I will (believe, &c.); see elliptical sentences.—**37.** App. VI., paragraph 5.—**38.** Ditto, par. 4.—**39.** The 10th, because the violation of it can be known to God only, Who trieth the reins and heart.—**40.** 10th, for he covets; 8th, for he steals; 6th, for, as often, he may take life; 9th, for he is sure to deny his guilt; 3rd, for he will swear that he is innocent.—**41.** The N.B. paraphr. yes verily, &c.—**42.** “To learn and labour truly to get mine own living;” see *Elliptic Sentences*.—**43.** “Whether he had;” “repentance whereby he would forsake sin and faith whereby,” &c.—**44.** In the “duty towards God” and the “duty towards my neighbour,” and in the “Desire.”—**45.** An instruction to be learned of every person before he be brought to be confirmed by the Bishop;” “the short Catechism” (Conf. Serv.); “the Church Catechism” (end of B. S.).—**46.** (a) “God the Son, who hath redeemed me and *all mankind*;” (b) commandments, 1st, 2nd, 6th, 7th, 10th; (c) “I pray, &c., to give me His grace that I may *continue* in the same (state of salvation) *unto my life’s end*;” (d) He is made “a member of Christ, the child of God,” &c.; “called to a state of salvation;” “children of grace;” “hath redeemed me;” “sanctifieth me;” (e) “I pray unto God to give me His grace,” &c.; “thou must learn at all times to call for (special grace) by diligent prayer;” (f) nothing can more plainly show this and the sovereign grace of God than the making an infant “a member of Christ,” &c.; “He hath called me to a state of salvation through Jesus Christ our Lord;” “this I trust He will do of His mercy and good-

ness through our Lord Jesus Christ;" "children of grace" (*i. e.* of God's undeserved favour); "a lively faith in God's mercy through Christ;" (*g*) "I believe the life everlasting;" (*h*) "the Lord will not hold him guiltless that taketh His name (Glossary, *Name*) in vain."—**47.** 3rd, 5th, 6th, 9th, 3rd, 3rd, 4th, 8th, and 10th.—**48.** 8th, 9th, 1st, 9th, 7th, 3rd.—**49.** (1) Love, honour, succour (or assistance), 1 Tim. v. 4, 8. (2) honour and obedience (3) submission, lowliness of (or respectful) demeanour and reverence. See Words discriminated: also the respective words in Glossary.—**50.** (1) forsake sin and stedfastly purpose to lead a new life; (2) obtain *grace* to continue in a state of salvation (I pray unto God, &c.); it calls for *special grace* to enable us (who have no power of ourselves) to do these things (*i. e.* "renounce, &c.; believe all, &c.; keep God's holy will and commandments"), and to walk in the commandments of God, *i. e.* worship Him, serve Him, and obey Him as we ought to do; (3) stedfastly believe the promises of God made to us in the sacrament of baptism and God's mercy through Christ; (4) strengthen and refresh his soul as bread strengthens and wine refreshes his body.—**51.** "By God's help so I will;" "I pray unto God to give me His grace, &c.;" "thou art not able to do, &c.;" "I desire, &c., to send His grace, &c., that (or in order that) we may worship, &c.—**52.** For being called to a state of salvation and for Christ's death.—**53.** Glossary, each word.—**54.** Glossary, *in vain, generally*; paraphr. "generally necessary."—**55.** Catechism, catechist, catechumen.—**56.** The clause before is "I believe in the Holy Ghost," and is connected with "the Holy Catholic Church," inasmuch as the Holy Ghost founded the Church, and bestows upon it its powers, offices, graces, &c. The clauses which follow describe the four great privileges of the Church.—**57.** Exodus xx. ; Deut. v. ; and usually at the east end of the nave or chancel of a church.—**58.** See Apostles' Creed and Nicene Creed in parallel columns.—**59.** Because, in order to redeem mankind from the curse which lay upon all men, He was "made a curse for us" (Gal. iii. 13; and Deut. xxi. 23; 1 S. P. ii. 24), and cancelled the law of commandments, nailing it to His cross (Col. ii. 14); Christ's crucifixion was shadowed forth in types, Isaac (Gen. xxii. 6), brazen serpent (Num. xxi. 9: S. John iii. 14), and declared in prophecies (Zech. xii. 10; Ps. xxii. 17; so read R. vi. 5, 6; G. v. 24; vi. 14; H. vi. 6; 1 S. P. ii. 24).—**60.** "Called me to a state of salvation:" "we are hereby made the children of grace;" paraphrases.—**61.** "Spiritual Pastors," "Bishops, Priests, and Deacons," "Bishops and Curates," "messen-

gers, watchmen, and stewards of the Lord" (ordination of Priests), "Bishops and Pastors of God's Church" (of thy flock); "the ministers and stewards of Christ's mysteries;" coll. 3 S. in Adv.—**62.** "Faith = trust, belief"—"The Faith" = "all the articles of the Christian Faith;" "the truths of the 3 creeds;" Glossary, *Faith*.—**63.** See N.B., or the last paragraph in the Hints.—**64.** "Child of grace."—**65.** Prayer and the Sacraments, and "to honour God's holy word."—**66.** Grace = favour (or undeserved mercy) in the expression "children of grace;" grace = help in the following expressions: "I pray unto God to give me His *grace* that," &c.; "without His special *grace*;" "to send his *grace* unto me," &c.—**67.** One, holy, catholic, apostolic; App. i.—**68.** Because the Lord hath commanded them, (a) S. J. iii. 5; see Acts viii. 36; and S. M. xxviii. 19; (b) S. M. xxvi. 26—28; 1 Cor. x. 16, 17; xi. 23-25.—**69.** "Suffered under Pontius Pilate;" paraphrase.—**70.** "All the world" = heaven and earth; "all things visible and invisible;" "the heavens above, the earth beneath, and the waters under the earth;" "heaven and earth, the sea, and all that in them (*i. e.* heaven, earth, sea) is." "All mankind" = all human beings = every being that hath a soul.—**71.** Saints; and they constitute "the holy Catholic Church."—**72.** Art. 3, on March 25, or the Feast of the Annunciation and Xmas Day; Art. 4, Holy Week, Good Friday, Easter Eve; Art. 5, Easter Day, and every Sunday; Art. 6, Ascen. Day, or Holy Thursday, 40 days after Easter; Art. 7, Advent Sunday and season; Art. 8, Whitsun Day; Arts. 1, 2, and 8, on Trinity Sunday.—**73.** By the Holy Catholic Church which He founded, and by admission into which He separated, consecrated (*i. e.* sanctified) me to God's service. By the communion which the saints enjoy; paraphrase, "Communion of Saints." By the forgiveness of sins and the hope of a resurrection to everlasting life.—**74.** Thy will be done on earth *as* (Glossary) it is (done) in heaven (by the angels).—**75.** "I am the Lord thy God;" paraphr.—**76.** Threats, 2nd, 3rd; promises, 2nd and 5th; reason, 4th.—**77.** "To put my *whole* trust in Him;" and so we may understand the words "to love *Him* with *all* my heart," &c.—**78.** Catechumens, repentance, and faith; Communicants, repentance, faith, thankfulness, universal charity.—**79.** "All the articles of the Christian faith," *i.e.* the Articles of the Apostles' Creed; in other words, "in God the Father, &c., in God the Son, &c., and in God the Holy Ghost, &c."—**80.** Renounce the world, the flesh, and the devil, and to keep God's holy will, &c.; *i.e.* do my duty towards God and to

wards my neighbour.—**81.** In remembrance of Him; *i.e.* “for the continual remembrance of the sacrifice,” &c.; “to shew forth His death till He come;” see 1 Cor. xi. 23-32.—**82.** Till He come a second time to judge the world. It would seem that it was intended to be partaken of *at least* on every first day of the week, Acts xx. 7.—**83.** His second coming (Advent) the last day “the day of the Lord.”—**84.** Parents, Sovereign, Judge, Magistrate, Police, Excisemen, &c.; paraphr. “Thy Father and Mother.” All included in Parents, natural, spiritual, civil and domestic.—**85.** They—themselves who were baptised when infants.—**86.** Because there is no warrant for the Christian to expect to be free from danger, but every assurance that God will keep him in all his ways, that is in his path of duty, Ps. xci.; God is faithful and will not suffer him (not, to be free from temptation or trial, but) to be tempted or tried above, &c., 1 Cor. x.—**87.** Ans. to Q. 78.—**88.** The Creed, Lord’s Prayer, and the Ten Commandments (last Exhort. to Sponsors, B. S.).—**89.** From evil or the evil one; Glossary, *Evil*, and paraphr. “Deliver us from evil.”—**90.** The “further instruction in the Church Catechism set forth for that purpose,” *i.e.* the explanation of these as given in the Catechism; the privileges and obligations of the Baptismal Covenant, and the nature, requirements, and blessings of the Sacraments ordained by Christ Himself.—**91.** “When Thou hadst overcome the sharpness of death, Thou didst open,” &c.—**92.** Glossary, *Sacrament*.—**93.** Because there can be no pretence of merit or worthiness on the part of the recipient (or infant) and so it is, as S. Paul says to Titus (iii. 4, 5), “after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness, &c., but according to his mercy (undeserved favour) he saved us by the washing (or laver) of regeneration,” &c.—**94.** See paraphrase.—**95.** The Assyrian (B.C. 1770—538, Gen. x. 8; Dan. v. 30), Persian (B.C. 538—330, Dan. v. 30; 1 Macc. i. 1), Macedonian (B.C. 330—323), Roman (B.C. 754 to A.D. 100).—**96.** Glossary, *Means*, N.B. 2.—**97.** *Baptism*—“wherein I was *made* a member of Christ,” &c.; “who hath called me to this *state of salvation*;” “Being by nature born in sin we are *hereby* made children of grace;” *Lord’s Supper*—ordained by Christ Himself as a means whereby we receive the inward part, viz., the Body and Blood of Christ, and so see S. John vi. 53-58. The expressions “ordained by Christ Himself;” “which the *Lord commanded to be received*,” show the general necessity.—**98.** Art. xxvi. “which be effectual,” &c.—**99.** *Thou must*

learn at all times to call for it by diligent prayer. The sacraments are "a means whereby we receive the same and a pledge," &c.—**100.** See Creed, &c., after elliptical sentences.—**101.** "Special grace" = God's help given in answer to prayer in order to help in every time of need; paraphr., "without His special," &c.; a spiritual grace = any of those graces of the soul which come from the influence of special grace. Paraphr., "an inward," &c.—**102.** Absolution, or pardon; remission of sins.—**103.** It is "an instruction to be learned of every person," &c.; see Title to Cat.; also final exhortation to god-parents, B.S.; also the first address Conf. S.—**104.** (1) That I am bound to believe and to do what, &c.; (2) That I will do so, by God's help; (3) That I am heartily thankful, &c.; (4) That I pray unto God, &c.—**105.** That we were born in sin the children of wrath;—made "the child of God;"—fall of man; see N.B., at the end of Hints;—God the Son hath redeemed me, &c.; see articles of Creed which assert what He has borne, suffered, and done to this end;—"made a member of Christ," &c.; "a child of grace." See paraphrases:—(justification) hereby made children of grace, called to a state of salvation;—"sanctifieth me," &c.; "that I may continue in the same," &c.; "to serve him truly;"—"I desire, &c., to send His grace," &c.; "This I trust He will do of his mercy," &c., "a lively faith in God's mercy," &c.;—"I pray unto God to give me, &c., that I may continue," &c.;—"to serve Him truly," &c.; "six days shalt thou labour," &c.; "to learn and labour truly," &c.;—I learn to believe in God the Father, &c.; "Thou shalt have none other Gods but me;"—Catechist's address; "my duty towards God is to call upon Him;"—"to honour His holy word;"—that all the baptized are "the elect people of God;" "who, &c., me and, &c.;"—it is a special requirement of communicants, "to examine," &c.;—one of the requisites for Baptism is "repentance whereby," &c.; and the first part of the Baptismal vow is to "renounce," &c.;—"to believe all the articles," &c.; "steadfastly to believe," &c.; "a lively faith in God's mercy," &c.;—"called me, &c., through Jesus Christ," &c.; "God the Son hath redeemed me," &c.; "This I trust, &c., through our Lord," &c.; "God's mercy through Christ."—**106.** Both of them as an outward, &c., of an inward, &c., and as a means of receiving inward and spiritual grace, and a pledge to assure, &c.; "for the continual remembrance," &c.—**107.** Of pardon, grace, glory. See the 1st address to god-fathers, &c., in B. S., beginning "Dearly Beloved," &c.; paraphr., "promises of God."—**108.** Creation, Redemption,

Sanctification.—**109.** The answer to last question in Catechism.—**110.** “For in six days,” &c.; shewing that the Sabbath was made for man before the Jewish nation existed.—**111.** By speech and by silence, or by saying what is untrue, or declining to say what is true.—**112.** David, Bathsheba, Uriah.—**113.** “To honour His holy name and His word.”—**114.** 1st, regulated the *object* of our worship; 2nd and 3rd, the manner of our worship; 4th, the time of our worship:—1st = law of piety and singleness of heart; 2nd = law of faith in the unseen and spirituality of worship; 3rd = law of reverence; 4th = law of veneration and weekly rest for religious refreshment.—**115.** Gen. xxxi.; Ex. xxxii.; Judges xvii., xviii.; 1 K. xii.; 2 K. xvii.; Ps. cvi.; Dan. iii. 10; A. vii., xix.—**116.** Dan. iii.—**117.** God visits the sins of the fathers upon the children unto the 3rd and 4th generation; He “Shews mercy unto thousands (of generations),” &c. Deut. vii. 9.—**118.** Paraphr., “to take God’s name in vain.”—**119.** “Remember;” so also we learn this from the words “wherefore the Lord,” &c.—**120.** To *rest* and not to *sanctify* is to keep the Sabbath of an ox or an ass.—**121.** “Whosoever hateth his brother is a murderer,” 1 S. J. iii. 15; by suicide or self-murder, when a person is in his right mind.—**122.** Glossary, *Murder*. N.B.—**123.** Because it commands me “to keep my body in temperance,” &c.—**124.** Read Malachi iii. 8, &c.; Acts v. 1-11; xix. 37; R. ii. 22.—**125.** See R. i. 25; S.M. vi. 24; Col. iii. 5; and paraphr., “Anything that is in heaven, &c., in the earth, &c., and in the water, &c.”—**126.** No; because murder was forbidden 2000 years before the Law, Gen. iv; ix.—**127.** On the word “*false*,” for it is quite lawful to bear *true* witness.—**128.** Ans. to 4th Q.; duty towards God; Ans. to last Q. in Cat.—**129.** “To love him as myself and to do unto all men as I would,” &c.—**130.** “I am the Lord thy God, who brought thee out of the land,” &c.—**131.** “I was made a member,” &c.; “He hath called me to a state,” &c.; “He hath redeemed me,” &c.; “sanctifieth me,” &c.—**132.** See S. Jas. ii. 14, &c.—**133.** March 25, or the Festival of the Annunciation.—**134.** “All men,” “do unto all men,” &c.—**135.** Redemption is the blessing of “all mankind,” even of those who have never heard of it. Sanctification is the blessing of all the baptized, *i. e.* “the elect people of God.”—**136.** “First I learn to believe in God the Father, &c., secondly in God the Son, &c., thirdly in God the Holy Ghost,” &c.; “water wherein, &c., in the name of the Father,” &c.—**137.** To his being “made a member, &c., the child,” &c., or to his being called to a state, &c.; God the

Son hath redeemed *me*, &c.; God the Holy Ghost sanctifieth *me*, &c.; Q. 131.—**138.** Glossary, *Baptism*. N.B. 4.—**139.** Glossary, *For*.—**140.** Because we say *our* not *my*; *us* not *me*; and the first three petitions are co-extensive with the whole world.—**141.** Glossary words, “*redeem*,” “*sanctify*,” parapr. of “*hath redeemed*,” &c., and “*sanctifieth me*.”—**142.** Parapr. “*Thy will be done*”; words discriminated, *Will and Commandments*.—**143.** 1 Cor. x.; parapr. “*who brought*,” &c.—**144.** Because in Baptism we are made members of Christ, grafted into the true Vine, and so have union with Him and His Church, and in the Lord’s Supper we feed upon Christ and hold communion with Christ and with each other. Glossary, *Communion*; words discriminated, *Baptism* and the *Supper*, &c.; and the inward and spiritual grace of B. and L. S.—**145.** (1) I believe all the Articles of the *Christian faith*. (2) Parapr., “to believe in Him,” with references. (3) Parapr. and Glossary, *Hell*. (4) Parapr., “by nature,” and “born in sin.” (5) Parapr. (6) Parapr.—**146.** “That He hath called me, &c., through Jesus Christ our Saviour,” “and this I trust, &c., through our Lord Jesus Christ,” lively faith in God’s mercy through Christ.”—**147.** S. Luke i. 59, 60; ii. 21.—**148.** Heb. ix. 15.—**149.** “There is no *health* in us;” “*Thy saving health unto*,” &c.—**150.** Clause eleven in Apostles’ and Nicene Creed, and clause 40, Ath. C.—**151.** Parapr., “Thou art not able,” &c., and N.B.—**152.** Parapr., “ordained by Christ Himself.”—**153.** Read S. M. iii. 15; 1st Pr. B. S.—**154.** S. M. iii. 11; S. J. i. 26, 27, 33; Acts i. 5; xix. 1-6; John’s did not convey the gift of the Holy Spirit. Jesus Christ’s did and does.—**155.** See examination of those who bring any child (baptized by any other lawful minister than the minister of the Parish) to the Church. Priv. Bapt. Q. 2 and 3.—**156.** See 1 Cor. xi. 23, with marginal references.—**157.** *Baptism*.—The usual custom of placing the hand over the Font when he says “*sanctify this water*,” &c.: the signing with the sign of the Cross.—*Lord’s Supper*, see marginal rubrics to the Prayer of Consecration, C.S.—**158.** *Confirmation*, see Rubric before act of Confirmation. *Marriage*, see Rubric before the man and woman “give their troth to each other;” also Rub. before the words “With this ring,” &c., also Rub. before the words “Those whom God hath joined,” &c. *Burial*, see Rub. before the words “Forasmuch as it hath pleased,” &c.—**159.** “Being by nature born in sin, the children of wrath,” parapr.—**160.** “made a member of Christ;” “called me to a state of salvation;” “made children of grace.”—**161.** Duty, see Glossary. *Privilege* = a peculiar advantage which it may

or may not be a *duty* to avail oneself of: duty says you *must*: privilege says you *may*.—**162.** *Christian's God*, see 3' Creeds and answer to “What dost thou chiefly learn,” &c.: also paraphr. “I believe in God the Father,” &c., “and in Jesus Christ,” &c., and “I believe in the Holy Ghost.” *Heathen God*, see Ps. cxv. cxxxv. *Wisdom*, xiii. 13, &c. 1 K. xviii. Is. xliv. xlvi. Rom. i. 23—25.—**163.** “member,” therefore Church compared to a *body* or *tree*: *child*, therefore to a *family*: “*inheritor*,” therefore to a *kingdom*.—**164.** S. J. xiv. 20, “ye in me and I in you.”—**165.** Gen. xxiv. 63 (marg.), Acts ii. 46, iii. 1. xvi. 13. 25, xx. 36. xxi. 5. S. M. vi. 6. S. L. xviii. 1, 10. 1 Th. v. 17.—**166.** “In my Baptism,” see paraphr. and Glossary *Name*.—**167.** Registering the birth is merely enrolling a child amongst the citizens of this world, and is only a civil, secular act. (a) Baptising a child is the admission of it into the fellowship of Christ's religion; enrolling it amongst those whose citizenship is in heaven. (b) There is no difference as to the blessings bestowed. See the Office for the Ministry of Private Baptism, Rub. 5, and what the Minister certifies, if he find that the answers of those who bring any child that has been privately baptized, to the Church prove that all things were done as they ought to be, “I certify you that in this case,” &c. The only difference is that in Private B. Sponsors are not required.—**168.** Paraphr. “to bear false witness.”—**169.** The Sacraments of “Baptism and the Supper of the Lord.” They are “generally necessary to salvation,” and were “ordained by Christ Himself.”—**170.** Repentance—Renunciation of the world, the flesh, and the devil; the forsaking of sin, and a steadfast purpose to lead a new life. Faith—Steadfast belief (or trust) in the promises of God, &c., “a lively faith in God's mercy,” &c.—**171.** Answer to questions 2 (made a member, &c.): 4 (called to a state, &c.): 5 (Who sanctifieth me, &c.): 16 (hereby made children of grace).—**172.** Answer to question 146, and in addition “secondly in God the Son, who hath,” &c.—**173.** (a) 3rd, 5th, 6th, 7th, 8th. (b) 5th. See explanation in “the desire.” (c) 7th. See ditto. (d) 4th.—**174.** (a) 3rd, 6th, 8th. (b) 5th, 9th, 10th.—**175.** The former is in its state by nature: the latter is a child of grace.—**176.** Because we have no power of ourselves to help ourselves. 2 Cor. iii. 5. See Article ix. “of original or birth sin,” and this infection, &c. Occ. Coll. “O God, whose nature,” &c. C. 1 S. a. T., “O God, the strength,” &c.—**177.** Answer to Quest. 2: Ans. to Quest. 3: Ans. to “What dost thou chiefly learn from these Commandments?” *Catechist's Address and Question, with the Lord's Prayer, the Desire, and the Sacra-*

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—197. Paraphrases of each clause.—198. (1) My promise and vow includes belief in all the Articles, &c. (2) The very first part of my duty towards God is to believe in Him. See Heb. xi. 6. (3) Faith whereby they steadfastly believe, &c., is one of the two things required of Catechumens as a qualification for Baptism. (4) No one ought to communicate unless he have a lively faith in, &c.—199. Glossary: each word.—200.

(a) Pardon, grace, and glory, as members, &c., children, &c., heirs, &c. (b) See duty towards neighbour, and App. VI. §§ 7, 8. (c) Glossary, *means*.—201. Paraphr. "make to thyself."

—202. App. VI. § 8.—203. Paraphr. "I believe in God the Father," &c., N.B. 2, and paraphr. "sanctifieth me." N.B.—

204. The reference to the Exodus: the 4th Commandment: the promise attached to the 5th Commandment. Paraphrases, "Who brought thee out," &c., and "to keep holy the Sabbath day," "to serve Him truly all the days," &c.. and "that thy days may be long."—205. Paraphrases, "to visit the sins," &c., "to hold guiltless," "without His special grace," "a new life," "whether they be in charity."—206. Elliptical sentences and paraphr. "yes, verily," &c.—207.

Paraphr. "the benefits we receive," &c. N.B.—208. See N.B. 2, paraphr. "yes, verily," &c.—209. Paraphr. "dangers ghostly and bodily."—210. No, not exactly; but see paraphr. "renounce the pomps," &c., and Glossary, "*world*."—Cer-

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